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THE PHENOMENA OF SPIRITUAL-

death continually enacted around them, and viewed, with more or less despair, the departure of their friends and loved ones. And when man has seen the the myriad hosts of human kind. dread stranger approach his household and deprive him of his fairest and best, altogether a new thing, nor, for the he has ever and again raised his plead-

my darling?" Various answers have been given to these agonized pleadings, and in proportion to the spiritual development swers that have been presented to him. ed itself a doubt. What, if after all, this pleasing hope of immortality may ing us with its comfort, in our hours of grief and trial. For unless I know, of those who have gone to that immoraround the world for all ages there can times gone given utterance to the same fact, perhaps, you were earnest and devoted vibrated within the chambers of your

Forty odd years sgo a summons sounded on the portals of human life. And you queried, "Who comes there?" The answer virtually was, a stranger from afar, who seeks your hospitality, and in return therefor will communicate to you certain knowledge that you are languishing to know. You opened

The philosophy of immortality is not

ing voice to heaven's gates and asked, er. But there is this distinctive difference between the ethics and philosophy "Oh, God, what hast thou done with of immortality as understood by Spirit ualists, and as understood by religion-ists. The religionist accepts the ethics and philosophy of the question as a elation is accomplished. And if the matter of tradition, resting upon the acceptance and faith of the individual, bounded and limited and expressed by strument through which it had its exand culture of the individual has he bounded and limited and expressed by been able to take comfort from the an- the doctrines of the church, and in harmony with one especial form of divine revelation, but of actual evidence he But even to those who are most blest has none. That is to say, present day it must be because the laws of this in their ability to obtain comfort from evidence. All the evidential argument world permitted it, and none there is no account to the contract of the contract faith, there has ever and anon protrod- the religionist can use dates back eight een centuries. The evidences all oc-curred in times of doubt, among people the natural possibilities of the natural een centuries. The evidences all ocwhose records even are open to suspicnot be a delusion, this aspiration for ion and question, and who, from the usually accepted idea that it is divine immortal life a pleasant picture, delud. ordinary point of view, you cannot put power miraculously over riding the ingua with its comfort, in our hours of upon the stand and cross-question today. And, therefore, the ethics and and you will see how true it is as we philosophy of immortality, as religious-advance, that which is in harmony either by actual visitation to the immor- ly considered, can be only faith in the tal life, or by the return into our midst subjective side of buman consideration of these who have gone to that immor- and apart from such subjective beliefs and apart from such subjective beliefs. law of nature continues in force. If the atmosphere of philosophy," you longer, for a medium, you know, has to people have no practical and actual then, it was possible at any time in the will find that they will say you are of be their servant, and I don't think they tal life, I am not absolutely certain that demonstration associated with them. such immortal life exists. That this It is by a law of faith, religiously congreat anxicus cry has reverberated sidered, absolutely impossible to demonstrate the doctrine of immortality. What is the natural consequence of be no doubt, and that the voices of this? Whenever a subjective philosomany of you here this evening have in phy professes to interpret a matter of without actually being related to cry, is also true. Though in those days, believers in some of the forms of popular faith, yet even then those doubts est kind of speculation, and the surest kinds of mistakes. You all remember the German of old, who constructed a donkey; and that same donkey, be mind, and you have given the world to know that there was a life beyond the grave.

Forty odd years sgo a summons with the chambers of your mever having seen a real one, bore just as much resemblance to a live donkey as a lamp post did. When then, subjectively, without the relationship of fact in any form, you proceed to build a philosophy you may ultimately a philosophy. up a philosophy, you may ultimately discover that the facts and the philosophy do not agree in the remotest form. In all such things it is so much the worse for the philosophy.

The Spiritualist stands in a different The Spiritualist stands in a different position. The ethics and philosophy of immortality that he accepts and presents are languishing to know. You opened the portal, the stranger entered your gates, and he proved to be an angel in disguise! When once he came in you learned that you had received a visitor.

and growing large enough to contain nomena and facts which are only given for a time and then disappear, leaving only the memory of their existence behind, then Modern Spiritualism will be come a grave source of trouble and itualism alone can supply. records are to-day.

We come then to this. That wherever there is revolution there must be the instrument through which the rev pression, therefore it must be natural. And if there ever was a communication between the world of souls and yours, world permitted it, and not because they were coerced into permitting it. world, as in contradistinction to the with the laws of nature will always be possible of reproduction so long as that past for a spirit to hold communication | no use to them now. with mortals, and the laws of nature are subject to no change, then it must spiritual world into this were, in the past, were subject to the divine pleasure and were only for a special purpose, are doing more in the interests of a theological system than they are in an endeavor to prove their acquaintance with the laws that rule their life.

Take the question of Modern Spiritualism, pure and simple. If it is true, you will pardon our saying it this way -for the present-it must be true be cause of the laws of nature and not in opposition to them. If spirits hold communication with you, it must be because the possibilities of the methods because the possibilities of the methods by which they hold communication with you are by and through the laws of nature. This must be clearly under-stood. And it is a very bold man who will say where the laws of nature end. This being accepted, then, as the postu-late of immortality, let us build upon it. The doctrine of immortality is appar-ently the leading presentation of the philosophy of Spiritualism, and its ob-ject is to demonstrate that man holds communion with the spirit world.

THE BETTER WAY.

ISSUED EVERY SATURDAY.

THE WAY PUBLISHING CO., Proprietors

8 W. Cor. of Plum and McFarland Sts.

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If the next question comes in this guise. If this is the purpose of the philosophy of Spiritualism, how can that philosophy of Spiritualism on the philosophy and were to wait there in silence until the great day of the final resurrection who were living over there, came crowding in at this open doorway, where they had only been waiting for the appearance of the phenomena for the stift of the civilized world as to their actual resultant circumstances are what you once for all that immortality was true. And the resultant circumstances are what you once for all that immortality was true. And the resultant circumstances are what you once for all that immortality was true. And the resultant circumstances are what you once for all that immortality was promulgated of the civilized world as to their actual resultant circumstances are what you once for all that immortality was promulgated by why of the civilized world as to their actual resultant circumstances are what you once for all that immortality was promulgated by the spiritual philosophy was also when you are always to be the phenomena in corroboration? "Of course." Therefore, if this philosophy would be comparatively valueless if it were not for ourse." Therefore, if this philosophy would be comparatively valueless if it were not for ourse." Therefore, if this philosophy would be comparatively valueless if it were not for ourse." Therefore, if this philosophy would be comparatively valueless if it were not for ourse." Therefore, if this philosophy would be comparatively valueless if it were not for ourse." Therefore, if this philosophy would be comparatively valueless if it were not for ourse." Therefore, if this philosophy would be comparatively valueless if it were not for ourse. The phenomena in corroboration." When you sate the philosophy would be comparatively valueless if it were not for ourse. The phenomena in corroboration. The phenomena in corroboration would be some phenomena for our corroboration. The phenomena in correct the philosophy would be comparatively valueless if it were not for ourse. The phenomena in corroboration of the civilized would not on any our solution would be comparatively valueless i did all this happen? For the real pile of all present at a smile tent as spie of all this pile of a support of the and therefore is leding its containing the pile of the capture of the pile of the p ourselves above the dull level of materiality." It sounds very nice, indeed. But, very frequently, it happens that those who are so very anxious to ascend into the exalted spiritual atmosphere are the people least fitted to go there. We have not the slightest objection to those who have got through with the phenomena, going up higher; they will surely get there if they are fit to go, therefore they will have a right to be there. But, good souls, though you have advanced, there is a round hundred million or so that have not additionally and that the phenomena discarded have failed to appreciate its value, and utterly failed to recognize the relationships that grow out of it; for they will tell you that mediumship is being degraded, that it is becoming a mere question of fortune telling, and that those open to the public are largely becoming shows and mercenary caterings for the putting of mounts in the property of the relationships that grow out of it; for they will tell you that the grow out of it; for they will tell you that the grow out of it; for they will tell you that the grow out of it; for they will tell you that the grow out of it; for they will tell you that the grow out of it; for they will tell you that the grow out of it; for they will tell you that the grow out of it; for they will tell you that the grow out Trance Address Through J. J. Morse, of London, England, Delivered Before the First Society of Spiritualists, where the Epilexing problems of the future happing and by the Society of Spiritualists, where the Epilexing problems of the future happing to a definite sor misery are brought to a definite sor misery and the performance of the spiritualists of the public are largely becoming to the public are largely becoming for the public are largely becoming of the public are largely becoming for the public are largely becoming of the public are largely becoming for the public are largely becoming of the public are largely becoming for the public are largely becoming of the public are largely becoming so the public are largely becoming of the public are largely becoming for the public are largely becoming of the public are largely becoming so the public are largely becoming of it all away, for all must go into a that you enjoy on the subject of imhigher philosophical atmosphere, is to mortal life and that illumine your say what you have no right to do, be- homes to-day, had not your experiences

> If Spiritualism was to be selfishly ualists, and you were ungenerous to the philosophy of the movement? of connection with the rest of the world, the structure rests, and directly you which could get along the best it could, stop laying the foundation then you then you might talk about having got leave off building the temple. through with the phenomena; but you must remember you stand to day in the responsible position of being keep- that it is just a little beneath their digers of the only present-day demonstration of a future life that the world are very anxious to have all the honor possesses. You are the only present and credit themselves. Who think day possessors of the demonstration of they are growing so fast, developing so the immortality that the world is crying for on every side of you, and if you ask that hungry world to be fed with the husks of revelation and speculation, became an inspirational medium, you that hungry world will grow hungrier still. They, of that hungry world, will say, these crazy Spiritualists are ex-pending their arguments in a most pending their arguments in a most beautiful piece of speculation, but what about facts? And if you reply, "We have got through with facts, we are in the atmosphere of philosophy." you

mortality that the phenomena of Spir-

Let us come down to a practical con sideration. We have asserted in the title that we have come to the conclube possible to-day. The laws of nature title that we have come to the conclu-are invariable, and therefore those who are invariable, and therefore those who assert that these visitations from the a vital necessity to its philosophy. Let us examine the question a little closer. How is the world to gain a knowledge of what is now known as Spiritualism? To narrow the question down, how did you, as a Spiritualist, gain a knowledge of Spiritualism? "Oh, I went to a circle." Precisely. What did you see? "A medium; and she went into a trance and talked to me; said that it was my father; told me lots of things that my father only knew, my name and age and where I was born; and proved clearly that he was my father." How did you prove it? "I went to a circle and the medium was lifted up and corried about. There were raps; I saw that there was a force that caused them; and realized that there was an intelligence behind the force; an individual entity presenting the phenomena for my observation." And you, sir, how did you become a Spiritualist? "I became a medium." Why, what do you mean? "I went and sat in a circle and was controlled." You were controlled? "Yes, I was controlled; got up and talked. I got up and delivered a long served was sad and served served served served served was sad and served served

lecture." And we might go on and ask all of you how you became Spiritualists, and you would find in every case some phase of the phenomena roused your attention, excited your interest, satisfied your judgment and converted you in the end.

How did the movement itself begin?

Why by sundry phenomena ascribed

cause the world around you is still come to you through the aid of phe-pleading for the demonstration of im-nomenal intercourses between the two plore. worlds. Thus you get the knowledge of the spirit life that is open to you today. Are not the phenomena vital? confined only to those who are Spirit- do they not constitute a vital necessity enough to think that you had no sort They are the foundation upon which ation. Should those in whom the phe-

There is another side to the question

nity to be controlled by spirits. Who widely, that the spirits can do very little for them after all. "Why, yes; I became an inspirational medium, you know; and now I have grown beyond that; I have cultivated my intellect and my faculties; I have become very much ought to be the servants of spirits." these mighty philosophers, who think they have learned it all, and more, seem to think that they in this world can progress faster than the people who have gone beyond the world and the limitations of this life into a higher country than they have lived in. They seem to forget these things, and in their seem to forget these things, and in their arrogance assume a power and strength they do not possess, when if they were wise they would submit to being led a little longer. It is all very well to have a good opinion of yourself, to think you are strong enough to walk alone, but who is there who can honestly say, I am beyond the necessity of help or advice from any other human being? No, you each and all recognize your mutual dependence, you each and all feel that there are others wiser than yourself, and their instruction and assistance and guidance may very often save you from disastrous things. Now the phenomena of Spiritualism

your soul was mourning, and you should cry, "Oh, mother, mother, come back! Come back!" and there should be no

and being that it is your duty as scientists and Spiritualists thoroughly to ex-

Hence we come to this conclusion: That the phenomena of Modern Spiritualism are a vital necessity to its philosophy.

Now, we come to the other considernomena are expressed become servants for public hire? In other words, should mediumship be produced for mercen-ary rewards? Why not? "It is something so utterly repulsive, you know, to read and know all the amount of advertising that is going on in regard to me-diumship." It may be extremly repulsive, very unpleasant indeed; but you must remember this, that if it had been in the past for the great army of public servants of the spirit world, how much Spiritualism would there have been abroad to-day? They had to do it, because the hosts behind forced them forward, and they have been the targets of the foolish, the mercenary and the wicked, and this army of workers, these public professional mediums, who, if you will, sell their talents for filthy lucre, bore the heat and burden of the early day, they presented the only evidence of immortality, their lives and labors rendered this meeting, and all similar meetings all over the world possible to day, and these mediums have been the ever open gates through which the beloved of your lives that have departed into the homes beyond have been able to return and hold communion with you.

Discountenance phenomena if you will, make the profession of public me-diumship discreditable if you choose, frown the army of public workers down, close up the avenues between the two worlds in this regard, and then how much of comfort will you get? Oh, you will have your private mediums, will you? Yes, you will have your private mediums, and every Tom, Dick and Harry will want to come into your houses and invade the privacy of your domestic circles. But you will exercise judgment, you say. Oh yes, of course. Your house is private, your domestic circle is sacred, and you have none but your own particular friends and immediate acquaintances that diate acquaintances that you benefit and improve. And those hungry peo-ple, what are they to do? Won't you take them in? Do you know anybody that will? No person will let every body come into their private house and

Concluded on Page 8,

ON THE OBSERVE. To the Editor of The Better Way.

For one week at least Mrs. Kates and self have been on a tour of investigafall to the lot of a busy worker to see what his fellows are doing. This is particularly true of the itineraut medium and speaker. They are not sufficiently brought into personal relationship with each other. Many of the active workers have not shaken hands, compared notes, and caught each other's magnetism. Many of our able and active mediums are personally unknown to the majority of local associations. To me, our field and the laborers have each rapidly multiplied, and the time of labor given by each has not warranted the knowledge by the whole

of each integral part. Our Itinerant plan gives opportunity for a wide personal acquaintance be tween local and public workers, but the medium or speaker are seldom thrown together. The ministerial conference gives the clergy opportunity for personal acquaintance. For some time it has seemed to myself that conference and co-operation are needed by the mediums and speakers Perhaps it is too soon to agitate it, but the necessity may

It is not my present desire to discuss or suggest any plans looking to the above, but to write up a few incidents of our first week in Boston. Wife and self arrived here in good time for our service at the beautiful spiritual temple corner Newbery and Exeter streets, Wednesday evening, May 1st. The lecture room was nearly filled on that occasion by an attentive audience.

Mrs. Kates, under control, spoke up-on "The Higher Spiritualism" and gave a few tests. I offered a few remarks to sandwich the exercises. The full beauty of this temple has not been told by writers and cannot be. It is a beautiful home for spirits and Spiritualists. Mr. Ayer is a genial and spiritually-minded man, seeking to perpetuate a cause in the manner that shall produce its best results. Mrs. H. S. Lake is at present located as the mini-tering medium of the temple. This sister has endeared us very much by personal favors and kindnesses. She seems to fill a warm place in the hearts of the Temple Asso-

The following Friday evening we visited the Ladies' Aid Parlors, on Washington street, and were received with a elcome that was cheerful to our sense of strangeness in a city where we were personally unknown. They meet each Friday afternoon in their cosy parlor hall, where kitchen and other attachments are, and serve humanity and the spirits in the best possible manner. Take an evening repast in the hall, then have a spiritual feast of song, inspiration and spirit tests. We had to say something, and did, or tried to. Saying something and saying some-thing important are easily done by many; but the latter saying is the rar-est. Mrs. Kates gave a few tests which

were evidently appreciated by all. Sunday, May 5th, we reserved from engagements to listen to others and see some spiritual meetings in Boston. We attended the morning service of Mrs Lillie at Berkeley Hall. The large hall was well-filled. This association is evidently in a highly prosperous condition. The discourse was upon "Our C-ntury," and was an eloquent and forcible exposition of the growth of humanity. Mrs. Lillie gracefully wears the laurels she has won on the spiritual platform, and is entitled, as a lady and medium. to the high place she holds in the affections of Spiritualists. The president of the association, Mr. Holmes, and also Mrs. Lillie, announced our presence, spoke of our labors, and presented us to the audience. Such graceful acts of mutual recognition endear public work ers to each other.

We visited the Temple for the afternoon service and heard Mrs. Lake elo quently discourse upon "The Impending Social Revolution." During the evening we sat in College Hall, where Brother Eben Cobb presides, and heard a number of mediums give tests. Mrs. Kates being called upon with the nu merous ones was ready and willing to

add testimony.

During this week we will hold a couple of receptions at our rooms, meet a goodly company at the rooms of Brother L L Whitlock, and otherwise enjoy ourselves in the Hub. We find this a beautiful city, and not near as "stuck up" as we had been led to believe. The Spiritualists, at least, are cordial, whole-hearted and typical of a

hospitality which, if dominated Yankee, is refreshing and full of good cheer. We have enjoyed the beautiful flowers in the public gardens, the renowned Commons, the art halls, and decidedly not in the least, Bunker Hill and its monument. Mrs. Kates found it the most difficult, for she wearily and achingly climbed and descended its winding stairway, from the summit of which Boston, its harbor and environments all

are in grand panoramic display.

Mrs. Kates desired to descend all too early to enjoy the full view, fearing that our physical had not been sufficiently spiritualized to prevent an overbalancing. She has seen, enjoyed and been conquered by Bunker Hill. She climbed, but she went down again. A few people desire that she shall not soon climb so high that she will fail to come down again; but spiritually she and all others should always be climb-

ing and never descending. Fraternally, G. W. KATES.

Boston, May 6, 1889. Of course all Spiritulists who come to Boston visit the Banner of Light establishment and its free public circle, and we certainly did so. We found Brothers Colby and Day at their desks overwhelmed with work, and surrounded by epistolary requests, complaints and opinions of Tom, D.ck and Harry, who must separately and freely have attention, for a slight neglect causes Tom to boycott the office, and rapidly following goes Dick and Harry to revenge the evident slight they feel.

You and I, Mr. Editor, have also had

spiritualistic contributor or subscri-Not alone is this true of ye editor, but the medium must truckle and fawn lest he or she shall wake up some fine morning and listen to a "tale of woe," or some calumny based upon imagina-tion or resulting from a feeble cause of complaint. But all can bear these ills of the flesh with patience if sufficiently in love with the Lord," (?) and confident of heavenly rewards. Humanity dent of heavenly rewards. is very human, even amongst Spiritual-ists and Christians.

Let me add that the Banner of Light is well equipped for work; its book store well supplied; its offices pleasant, and room commodious, attractive medium, seems to be a perfect instruity the spirits who seek to console the loved ones left behind.

We were sitting at the loved ones left behind. ment through whom comes with rapid-

Written for The Better Way. LOVE-THE MASTERPIECE.

EMMA J. NICKERSON.

Life is ours; its expressions many and pearls into the shining sea of time.

of "daily dyings," and cloud the sunshine of life by our own conceits. We The trials ten years back seem trivial, yet they taught the "master spell of power," and calmness comes only after storm, when some great passion is on the wane. Sadness engulfs the soul, when hope is fled and flowers ruthlessly destroyed. The heart bows itself and mourns, yet the canvas is lacking if it have not the somber hue that lights the rugged faces are full of hidden beauty—the world loses strength, and not always what we see compels attention, but the subtle suggestion that thought has impressed. We cannot isolate ourselves from the friction of our kind; and albeit we carry cheerfulness and constancy to the task, if it be rose leaves or mountain peaks, the toil of patient hands must determine.

Emerson says the whole world loves a lover; the whole world loves to be loved. All the beauties of the universe increase the demand. The unsatisfied cravings of life gives us sometimes bitter bread, and the soul is dyed by the thoughts of our own making, but slowly fashioning the ideal we tend toward perfection. The waters of myrrh turn thing good to report. Yours fraternally, to the distilled dews of blessing. We carry our own frank incense, and as we overcome the "little foxes," life's masterpiece will glow with colors that perfect charity alone can give. The invisi ble world is about us, and silver cords unite the choir of peace with dwellers below. We labor with slow touches to reproduce what is born into our consciousness; the result awaits. A butterfly on wing we chase into the darkness of night, and morning's glory reveals what was hidden before, the angel side of self. Perfect the union of body and soul by well-aimed blows upon character. The world loves, and lives to love; dies to live again and love anew; finds expression as it builds new worlds and

Bishop, the Mind-Reader's Last Act.

Washington Irving Bishop, the mindreader, went to the Lambs' Club, on West Twenty-sixth street, New York, the night before his death, and helped out the evening's entertainment by an subsequently went down into the cellar, ture next Sunday eve. at 7:30. fumbled among the old records till he found a book containing a word that had been previously picked out by one of the gentlemen present. He not only found the book, but the page, and the word on the page. It was noticed that as the test proceeded he grew more and more excited, and Dr Irwine begged him to desist, gravely informing him that the consequences would be dangerous. Bishop answered he would acaccomplish the feat if it killed him. R-turning blindfolded from the cellar, carrying the book in his hands, he reached the right page, when he instantly placed his pencil on the chosen Calling for a piece of paper, he wrote the word on it, and, on the comwith a cataleptic fit, from which he never recovered.

tion was held. Death had resulted from coma following hysteric catalepsy. In the last two hours of his hysterical conwere children.

Bishop was forty-two years old, but

reader. His fame spread to this country and he made money ever afterward.
In 1882 he married a young woman in New York, by whom he had a lieves itself to be alone in the universe, is suspected by no one. To these planriage was never annulled. In 1886 he ets neighboring our own, we do not ex-married Helen G. Mack, the divorced lst. Seen from the nearest of the stars, wife of Mr. Loud, the Boston banker. Their life proved unhappy, and he did many things that were strange if not brutal. Finally the second wife obtained a divorce on the grounds of cruelty, infidelity and the existence of a first wife. Bishop then remarried the mother of his child in order to establish evident slight they feel.

You and I, Mr. Editor, have also had experience with the dear public. We, too, have asked, "Oh, charity, hast thou ever entered into the heart and mind of the latter's legitimacy. Two thousand dollars was found in the mind-reader's pocket, and he left a \$50,000 policy for his wife and child.

What did the horses stop for, George? They made a false start and have to go back to the post again." "Oh, George, and the horse we are betting on was ever so far ahead! I don't think that's tair."—Life.

BONNE TERRE, MO.

The enclosed clipping from the Bonne Terre Critic notices the first public meeting of our little spiritualistic society started last May with only three sitters in our first circle-wife, daughter and self. We now have fifteen members, and expect large accessions soon. "Judge" Johnson makes a "heavy" president, his maximum weight being 325 pounds. He has a fine, deep voice and is a gifted reader. He was "converted" to Spiritualism in our circle by

usually, when his hand began to tremble; I shoved the paper and pencil toward him and said, "Judge, perhaps some spirit wants to write." He took raried. We drink from nature's foun- the pencil and in a moment his hand tains and revel awhile in the season of moved as though writing. After pass hope. Friendships with books and ing twice over the paper the pencil titudinous forms. Life is the gateway to men have their charm; the chain dropped from his fingers. "What have that is forged with golden links of mem- they written, Judge?" I asked. "Oh, ory we cherish and bind closer the ties nothing intelligible, I reckon," he reof human interest, as the years slip like plied. I shoved the lamp nearer, and soon saw by his changed expression Pleasure and pain are, as Plutarch that something had been written. The says, the nails which fasten body and message read, "Take good care of Ressie soul together. We walk in the shadow and Nellie; I am Mollie." This convinced him.

Dr. DeBuchannee, our secretary, is love to-day, and lose to morrow; the a classical scholar. He used to be a chiefest treasure of the hour gives place | congregationalist preacher, but outto a new ideal, that in time disappoints grew his theology and was "drifting," because fruition is the process of growth. when we persuaded him to "sit" with us. He had not been at the table ten minutes until his mother tipped it over in his lap. He said, "Mother, if it is you spell your name and I will believe it," but this she refused to do, although she answered many other questions with regard to family matters, correctly if she had, he would have supposed it only "mind-reading." He said his mother died forty-three years ago, and no one in this country, not even his wife, knew her name. He was too skeptical to come, but at the next sitif she gave it when he was present. This convinced him, and he came again, and she promised to come to him alone, which she has done many times since. We have no mediums except those developed in our own circle. The doctor is a fine speaker, and we hope in the near future to have some-

> The first meeting of the "Society for Psychological Researches" was held in Judge Johnson's office last Sunday evening. After some very interesting reading by Judge Johnson, Prof. James DeBuchannee, Ph. D, delivered the introductory of a series of lectures on 'Psychological Phenomena." These lectures will be continued every Sunday evening at 7:30 p. m., at the same place. The public is invited.

This society aims to investigate all Psychological phenomena coming under its observation-Seeking after truth. All earnest seekers for truth, whatever their previous or present associations or belief, are invited to beome members. No creed or articles of belief are required of any one-simply On Henry E. Dixey's invitation, a desire to search and find truth-with a mind upprejudiced by creed or dogma and a willingness to accept truth wherever and however found, is all that the members are required to subscribe to. The President of the society is Mr. Nathan Johnson; Vice President, Mrs. S. r. Suddick; Secretary James DeBuchaexhibition of his curious and wonderful nanne, Ph. D.; Treasurer, Elijah Franpowers. He did the dagger act, and cis. All are cordially invited to the lec-

The Earth as Seen from the Further Planets.

which is at a mean distance of 495,000,-000 miles from the sun, we cast a glance behind, our little globe no longer soars amid the celestial spaces. A neighbor of the sun, almost eclipsed by its blinding rays, the earth oscillates but 12° to turned the leaves over quickly until he the east and west of the star of day. Feeble morning and evening star, she precedes its rising and follows its setting. If the inhabitants of Jupiter pospletion of the last letter, was seized sess sight like ours they can scarcely living. Analysis cannot reveal this secret, see the earth except by artificial means. It is especially at the periods of our Physicians labored faithfully with lit is especially at the periods of our him all through the night. At daylight passages annually before the sun (five he became unconscious, and at noon he | times smaller there than here) that the was dead. A post mortem examina- Jovian astronomers can discover our globe, under the aspect of a small black point moving over the solar disc. To sciousness his muscular strength was remarkable. He tossed the strong men about who were holding him as if they rated by 3°, and to Neptune by but 2°. Immersed in a luminous fascicle of so did not look his age owing to his effem-inate appearance, under which he car-to these latter planets of the system to ried the strength of a giant. His early life was one of privation. He first came into prominence in England as a mindthe destinies of the sun; and the exist-ence upon it of the people that inhabit it, of that intelligent race which bethe enormous sun that illuminates us is

""What did the horses stop for, George?"

LIFE, MATTER, MIND, SPIRIT.

The present conception of nature, by material science, is a witches' pot, into which, by some unknown process, matter and force were placed. The pot seethes, and out of the seething conflict foams up to the surface the kaleidoscopic changes of beings. The savans stand around its rim like Shakspeare's witches and chant a technical gibberish about laws; the preexistence and correlation of force; the indestructibility of energy; the element of matter; the potentialities of the atom; the and well attended. Mrs. Smith, as the his deceased wife writing a message struggle for existence; the survival of the with regard to their two little children fittest, and in admiration praise each other's profoundity of sight, while the We were sitting at the table in the sharpest eyed see nothing beneath the dining room where we hold our circles foaming scum. We think we have presented the position of science in its

RELATIONS OF LIFE TO MATTER. At the threshold of this discussion of the problem of mind and spirit we have that of life. The living being is the most wonderful achievement of force in its multhe realm of spirit, and beyond that gateway lies the questions we seek to solve.

The living being, by the fact of it being such, has new and hitherto undetermined relations. It has escaped from the hold of the forces in part from the common lot of matter, and a new horizon uplifts before it. New and mysterious forces intrude, the sum of which we call vital energy. Well we know that here the material scientist will smile or sneer, for he has already settled the question in his own mind and that of his confreres, that there is nothing beyond the properties of matter. The animal body is composed of definite quantities of carbon, hydrogen, lime, iron, etc., and the conflict of atoms, the combustion of carbon by the oxygen of the air, the burning of phosphorus in the nerves, is the activity evolved which is called life. In the higher animals, especcharacter of the picture. Seamed and and readily. After the sitting he said ially in man, this life force derived from burning carbon is changed to thought, and the quantity of thought depends on the activity of the process.

No one, however, has ever proved that such tranformation occurs, or even attempted the task. The most thoughtful ting in his absence she gave her name, "Ruth DeBuchannee," and said she knew he would think it mind-reading threshold of life all physical theories utterly fail, and that the problem does not admit of solution. The more persistent declare life to be a resultant of protoplasm; a fragment of protoplasm is the lowest form of a living being. . It is a homogeneous mass, scarcely a cell or aggregation of cells. These cells do not feel or know, they are sensitive; that is all. A human being is said by these material scientists to be the sum of an infinite number of moners, as a coral branch is the sum of a great number of polyps. These moners form, under different circumstances, bone, muscle, and nerve. They propagate and die. The multiplication and destruction is the source and accomplishment of vital changes, and mental states, when the necessity for the destruction of so great a number of these moners arises, the end or the destruction of all, or death of the combined organism.

According to this view, by the simple addition of moners, we obtain something moner has only sensitiveness, then infinite aggregate, in the human being, has feeling, not only greater than its parts-it is infinitely greater, and acquires qualities which the parts do not possess.

It may be urged that in the acquisition of new qualities the source is true of the chemical union of elements, which yield products entirely different in quality from The earth is surprisingly visible in the combining bodies. These, however, the heavens of the planets that are near unite in fixed proportions in a maner far us, but when reaching colossal Jupiter, from understood, while, with the hypothetical moners; they are aggregated mechanically, as polyps in a cluster, and this union of individuals changes not their

functions, but simply increases the mass. Whether we accept this moner hypothesis, or the mere generally viewed theory that life is the product of organization, arising from the chemical actions and reactions in the body, it is impossible to say wherein the dead animal differs from the to that test. The life principle escapes before the alembic or retort is brought in requisition. The song of the bird cannot be found by chemical analysis. We know that the living being is held together, and dominated over by the strongest forces and the moment these relax their hold, decomposition commences. What is this force? Whence does it come? Whither does it go?

LIFE AND MIND.

Taking this force in its highest expression, in man, it is self-conscious and has independent will. It arises above the atoms of its physical being, above the influences which inviron it, and says, I will, and executes that will. I know well that if we here have physical science, and be-come transposed to metaphysical grounds, there are philosophers who would not only reason away this force, but the existence of the body itself. They are true intellectual acrobats; amusing jugglers, who throw words instead of painted balls, and confuse by their wonderful dexterity. Yet, after all has been said, we know we exist and have physical bodies. Had we not such bodies the thought of them would never have been fashioned in our minds. we know the sun will rise, or the night follow, we know we have bodily forms and are thereby brought in contact with the physical world. It is a fact, and as such cannot be reasoned away. In the

same manner we are conscious of a mental

or spiritual life which arches the physical world as the dome of the sky. Here we come to that vague and uncertain realm where spirit touches matter. We leave the coast line of the tangible and seen, for the intangible and unseen. There is no bridge over the gulf, which is said to be impassible. Material and spiritual phenomena are united by no common bond, and each stands by itself. great thought stream has set toward the materialistic interpretation of all spiritual phenomena, or the ruling them out of the pale of the believable. If these phenomena are real, if man—the ego—is superior to the oxygen and carbon of his body, if the manifestations of mind are superior to the combustion of tissue in the lungs, then all these manifestations should be amenable to certain laws and conditions, which ascertained, will harmonize them into a

The brain is the point of contrast be-tween spirit and matter, and so far as the manifestations of that spirit are related to the material world while connected with the physical body, it must be through and by means of the brain. The innate character of this relation gives strong color to the reasoning based on the material view that the brain produces thought, as the liver produces bile. But such reasoning is from appearance rather than the reality. There is, as Tyndall eloquently expresses a chasm between matter and mind that cannot be passed.

The passage from the physics of the brain to the corresponding facts of conciousness is unthinkable.

Were our minds and senses so expanded, strengthened and illuminated, as to enable us to see and feel the very molecules of the brain, were we capable of following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling,—we should be as far as ever from the solution of the problem, 'How are these physical processes connected with the facts of consciousness?' The chasm between the two classes of phenomena would still be intellectually impossible. The Ph. Force of Thought, John Tyndall.

SPIRITUAL SUBSTANCE.

As the experiments alluded to show that matter may, under certain conditions, take on new properties, ceasing to be matter, in the usual acceptance of that word, the horizon of matter which has been thought to rest over attenuated hydrogen, may extend to infinite reaches beyond, including stuffs or substances which have never been revealed to the senses. As the eve is only capable of detecting a narrow belt of rays, and the ear of a scarcely broader belt of sounds, beyond which, on either side, are unknown realms of light and sourds, so we are able to detect a narrow range of elements; and there may be a realm on one side too gross for recognizance by the senses, and on the other a realm too attenuated. Beings fashioned of this attenuated substance might walk by our side unseen nor cast a shadow in the noonday sun.

SPIRIT ETHER.

Aside from this spiritual substance, be yond the pale of the most attenuated matter, is the spirit ether. The students of light have found it possible to explain its phenomena only by the hypothesis of an ether, a universal fluid of extreme tenuity, the vibrations of which are interpreted by the eye as light. This ether was at first a dream of the imagination; but, by answering all questions, and receiving the verifi-cation of mathematics, has become a demonstrated reality. It is probably the common medium for the transference of electricity, heat, and magnetism as well. It is an illustration of one of the many instances where the imagination has overreached the reason in the race of discovery.

In the same manner we may predicate another ether, the medium through which all spiritual phenomena are produced. We prove the existence of this ether, by none of them singly possessed. The single | the certainty and harmony of the answers it gives, as the existence of the luminiferous ether has been demonstrated. As the great life giver, we may distinguish it as intelligence, will, and God-like aspirations. psycho ether. It cannot be said to be material, for it belongs to the region beis set aside, and the sum is declared to be youd that recognized as material by our senses. It is the sublimation of matter vastly more tenuated than light-ether, and thought is propagated in it from centers as light is in the luminiferous ether from lumi ous bodies. The qualities of this ether are the possibilities of life and spirit and to it for explanation we refer all psychic phenomena .-- Golden Gate.

> A Tribute to Dr. Dean Clarke. To the Editor of The Better Way.

You are doubtless aware that one of our oldest and ablest speakers, well known wherever Spiritualism has been read about, I mean Dr. Dean Clarke, has for several months favored the progressive people of our young but booming city of the Rocky Mountains with his most able, scholarly and eloquent lectures.

It is but simple justice to this earnest and self-sacrificing orator and prophet of the new dispensation, to say that he has of astronomy. This, however, is not in four months done more than any one for the living animal cannot be subjected | could reasonably have anticipated, to give our cause a "boom" in Denver and all the region round about. The daily papers have shown him attention and favor never before accorded to our speakers, and their brief reports and his occasional articles have contributed to raise our cause in public estimation much higher than ever before. Dr. Clarke is in every sense of the

word an evangelist in the cause of Spiritualism, and his simple yet forcible eluci-dation of the beauties of the faith, and the great benefits and satisfaction it affords ne many who have sought earnestly but in vain for consolation in the orthodox churches, at once interests them, and finally convinces them of the facts, that Spiritualism is founded on truth, and is proven by all the truths in the Bible. Without question Dr. Clarke ranks among the first and foremost advocates of our grand philosophy, and is as able and fearess with his pen as his voice in answering all who assume the temerity of questioning the truth of the philosophy as ex-pounded by him. Though frail in health as well as stature, the doctor is a noble specimen of the grandest work of God, and as such should be encouraged and appreciated in his self-sacrificing efforts for the cause in which he has labored for so many years and is still so zealously engaged. All lovers of the truth wish him God speed.

JULIUS BROWN.

Denver, Col.

The 26th of March, 1881, I was at a seance by the medium Mrs. Cissna, of Cis. cinnati, where only Mr. Cooper, Mr. Sai der and I were present. Mr. Coope made a temporary cabinet by stretching string on two nails across a corner of the room, and hung two shawls on the strifor curtains. Before Mrs. Cissna too her seat behind the curtains she covered little stand and held a double slate und it, and on the slate come which she held under it the following: "Good evening friends. The door that have been kindly open for us we enter with you to communicate with you. Our earth friends cannot make conditions for us to con municate with them without extending to you beyond their own perception, and its so with mortal man. No one can mai others happy without enjoying a great part himself. Sara, Sammy and Lepon (departed children of Sniders'), Emil grandma, Julia and baby, (my son, moth and two grandchildren,) each and all are happy for the privilege, and we will try to appear as far as we are able. We 60 not manifest as usual, for it would exhaus the power for to-night. You may pre pare the enclosure and we will not detail you long." Mrs. Cissna took her sa behind the curtains and soon after Su Sara and Leppo appeared in their war robes and nodded to their father, and terwards came Emil, my mother, and baby, with Miss Mary Muth, all is their white shining robes. Emil and a mother kissed each other before us two and baby and Mary Muth demateria before us outside the curtains. Afterwa the baby seated itself on a rocking chi standing close by me, and, after rocki awhile, dematerialized on the chair, mother's face was very life-like and not ded to me. All the other faces were re C. G. HELLEBERG ognized. C. G. HEL Mount Auburn, Cincinnati, O.

"Evolution spiritually considered: logic and its lessons." A lecture throu J. J. Morse, of London, Eng., delivered; Cleveland, Ohio, March 24th, 1880. Al "An Oration on the celebration of the Forty-first Anniversary of Modern Spirit ualism," by the same medium. Both co bined in one pamphlet, 15 cents, and has ale at Thos. Lees' Book House, 105 Cm street, Cleveland, O.

"Second Sight"; Problems connect with prophetic vision, and records illustra tive of the gift, especially derived from m old work not now available for gener use. By M. A. (Oxon.) Price sixpens Address G. Redway, 15 York street, Co vent Garden, W. C. London, Englan This book contains an interesting a mary of the evidence of clairvoyance, a may serve as a guide line for investigator who cannot be reached by other me

"Gleanings from the pages of history b the aid and in the light of progress," ha been reduced from \$1.00 to 50 cents, bei now the cheapest book of spiritual info mation and philosophy on record, the without its handsome binding. The box contains nearly three hundred pages a reading matter on thirty-four subjects, and between each of the latter is a popula spiritual song set to music. Some of the subjects are: Who is man that God i mindful of him? Gleanings from the spir light of the past and the present. A star-Spiritual truths as found recorded in Bible. Do spirits materialize? The en dence that there is no such thing as de Evidence of the resurrection and the after life. Real experience. Etc. Some the songs are: We shall meet beyond river. Sweet hour of prayer. Light the morning. Shining shore. Our lo ones over there. Home of the soul. R Etc. Send fifty cents and address to Ti WAY PUBLISHING Co., Cincinnati, 0.

"Studies in the Outlying Fields of Prochic Science." By Hudson Tuttle, 1 pages. Price \$1,25. New York: M. Holbrook & Co .- The author of this war sets out to put on a more scientific and n tional basis the proofs of the doctrine Immortality. He recognizes the fact the we live in an age of growing skepticist that evidence which was once sufficient no longer so, and that in the minds of very large class of earnest and intellig persons, faith in a future state of existen has a very slender hold. In his opinion Is the right and duty of this generation I place this doctrine on an enduring buila basis as solid as the Copernican system be done by old methods, but new u modern ones suited to modern thou The author believes there is a large of facts which have a direct bearing or subject, and he brings these into his cussion in a masterly manner. In m ways Mr. Tuttle is well fitted to work, having given over a third of a co tury to its study and investigation. W ever may be thought of his views, they certainly full of interest, and the chapter, containing the author's exper and intelligence from the sphere of is graphic, and if true, as he most fi believes, settles the whole question is vor of a future life. At any rate, the b s an original one, and will repay a care

Bella—"What are you making grims in the glass for, my dear?" Della—" trying to practice a look of astonis Some of my friends are going to give a surprise party to-night."—Town To

The 347 female blacksmiths of Engl would make money by organizing a tro and traveling. The woman who can a horse is much more interesting than woman who can only shoo a hen.-Lo ville Courier Journal

Three of the admirers of a pretty B lington girl called on her the same ing, and as she answered the bell in son for the fourth call she took the tunity of hanging a placard on the d bell-"This is my busy night."-

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THREE LITTLE WHITE HEADED BOYS, A DOG AND THE FISHER-

A SPIRITUAL STORY BY SUNNY SOUTH. lived good old aunt Mary. She was the only human occupant of the cottage, but for all that, she did not lack company, nor employment to pass away the time. In front of her cottage was a fond of eating up aunt Mary's bandker- where we're gone to!" chiefs and fancy work, and so had to cony, enjoying the sea breeze. Although aunt Mary had some very

who had a little boy about ten years going to tell her now!" old, and whose name was Mark, and an for joy, and howl.

corted them safely to the cottage.

them, and did all in her power to make such an impression on her that she them comfortable during their staywhich was often a whole week at a time. But the boys cared nothing for in door hospitality—the first thing they did, was to pull off their shoes and and down to the beach to wade in the water—followed by Nero, of course.

And besides this fun, they made themselves little boats, and had sailing matches.

"Oh, n.y," cried aunt Mary, in distress, "the current is going outward, and they will be carried to sea—and no sailing boats coming in either—what shall we do?"

Frank's "The current is going outward, and they will be carried to sea—and no sailing boats."

Frank's "The current is going outward, and they will be carried to sea—and no sailing boats."

Frank's "The current is going outward, and they will be carried to sea—and no sailing boats."

Mary's cottage, building sand-houses, Mary's cottage, building sand-houses, and a miniature of the grand old fort suddenly startled by the most furious Moultrie with which they were well acquainted.

So, most of their time was passed, sand-hill not far away from them. far from their temporary home several peared again behind the hill. fishermen's boats were tied to stakes, and desiring to know how it felt to be rocked in a big boat, instead of being satisfied to sail little ones, these three boys waded through the water and climbed into the nearest one. In the bottom of the boat they found a pole.

This gave them a new ideas and instead when he saved it from total destruction. This gave them a new idea; and instead of being contented with merely sitting in the boat, they must make use of this pole to push the boat to and fro, and as far as the stake rope permitted.

Now there was no great harm in this to be a new fine that way."

She had hardly uttered these words when old uncle Ham, the fisherman, appeared on the hill. At the same moment Nero started to run with full speed to ward the shore where aunt Mary and

Now there was no great harm in this amusement, but when they told aunt boat with a pole, she began to worry, and told them that they had better keep out of the boat as the rope might break, and the fast-running tide would carry them out to sea.

But next day they forgot her warning, went into the boat again, and had the same fun over, which they had the day before. Not being molested, they began to believe that they were owners of the boat. And upon this they decided to name her "Oceola," and elect officers for her. Mark was selected as the captain, Frank as the mate, and little Jack as the steward. Now they On Holly Island, near the back beach | were in high glee, and were ready for another sail. The captain ordered the mate to push her off. The mate obeyed

orders, by making use of the pole. But this ended the sport. As the boat got to the end of its rope, the same broke pretty garden, in which there were loose, and the ship with her crew, flowers, plants, shrubbery, vegetables, floated out into the current. In the and fruit trees in mixed profusion. On first moment of their surprise they were one side was her poultry-yard, in which | dumbfounded, and did not know what the chickens, ducks, geese and pigeons to do. But as soon as they saw their kept up a continual clatter. In the danger the captain began to cry, the rear was an open lot, in which were a mate tried to push back to shore, but nanny-goat, a cat and several dogs; the pole would not reach bottom any among the latter a very large one, more; and little Jack, who remembered whose name was Nero. These animals the story of the "Coral Islands," began were capering around and rolling in the to bail out the water which was in the grass like one happy family. To the bottom of the boat-thinking he ought rear of the lot was a gate which opened to do as the boys did in that story. But upon the water-front-leading down to all to no purpose-the tide was fast the beach. But this was not all-in the carrying them out to sea, and Frank house, aunt Mary had two parrots and began to think of aunt Mary's warning. a canary bird, and therefore had enough But too late; they did not take the work on hand to keep her busy, attend- advice of their elders, and must suffer ing to the garden, feeding the chickens, the consequences. Then Mark began milking the goat and talking to polly. to shout, which was imitated by the And whenever she left open the back others, hoping somebody on shore door of her cottage, not only cat and might hear them. But no sign of a redogs would come up, but even the old sponse was visible. At last Mark said, nanny goat would have the impudence "I'm afraid we will be lost!" Frank to come tramping up the stairs after said nothing, but little Jack answered them. But the goat was not permitted earnestly, "Never mind; they'll find us to remain in the house as she was too again--the spirits will tell my mamma

Mark looked incredulous, and turnbe sent back to her own domains. But ing to Frank, said: "You believe that?" old Nero had the privilege of the house, Frank quietly answered: We always and spent much of his time on the bal- talk to spirits at home-and they talk to mamma all the time!"

"Yes they do," interposed Jack, "they kind neighbors-among them a lady, tell her everything we do, and they're

At this moment they saw two ladies old fisherman, who was called "old running towards the beach in the diuncle Ham"--she cared for no other rection where they were sailing away

always seemed to know whenever they she suddenly became uneasy-this dewere coming. Shortly before their noting that the cause was upon her for arrival he would become restless, and approaching danger. [Hardly supposing are the boys coming?" he would jump ing that this meant a message, or the and sure enough among the passengers in a passive condition, so as to be rewhich the steamer brought that day, ceptive to the impression of the spirit. were aunt Mary's niece and her two No sooner had she reached the proper boys, Frank and Jack. But no sooner condition when "the boys!" was flashed Nero saw that a lady accompanied by on her. This was sufficient. She untwo little white headed boys, was com- derstood its meaning, ran to the rear ing up the road that lead to his house, window of the cottage, looked to the he was sure that he was right, and with place where she had last seen the boys one bound, he jumped from the piazza, playing, but they were gone. Then she ran through the garden, not caring cast her eye from shore towards the what he destroyed, and over the fence inlet, and beheld the boat being taken he leaped to meet the boys-barking out to sea by the current, with three and dancing for joy, until he had es- little white heads peeping out, and the setting sun throwing its last rays, like a Aunt Mary was also delighted to see hallo, around them. The scene made

could never forget it. In the next instant she had informed

too agitated to receive any direct im-But this was not all the fun they had. pressions from the spirits, yet she felt a As soon as Mark, the neighbor's boy, was comforting influence overcome her—a aware that Frank and Jack were on a feeling of soul calmness, which allayed wisit to their aunt's, he would come which to her had always been an indiover, and spend most of his time with cator—a prophecy of peace. The only them; and whenever the sun was too hot to play on the beach, they would remain in the lot in the rear of aunt be the case now.

howling and barking of a dog, and in looking in that direction, they saw that it was Nero, standing on the top of a But until they made a new discovery. Not almost as quick as he came, he disap-

when he saved it from total destruction

toward the shore, where aunt Mary and Frank's mother were standing. But Mary of the fun they had in salling the the moment aunt Mary saw the fisher-

man, she cried to him to come there as quick as possible. He did so; and when he arrived, she told him what was the matter. "I was a thinkin' that there was something wrong," answered old uncle Ham, "that there dog, Nero, came a runnin' into my cabin, jumped around like a wild 'un, and so I looked at him and said, 'Nero, what's the matter, old fellow?' Then he comes and pulls me by the breeches toward the door. At by the breeches toward the door. At first I thought it might be another fire in your barn, but when I looks that away, all seems right. Then he runs on the hill yonder, and barks and nowls and seems to tell me to follow him. All at once the tho't flashed on me that someone was a drownin', an I runs up the hill as fast as my old legs would carry n.e—and now, you see, that ar dog is got as much sense as a human bein'."

And while old Ham was saying this,

And while old Ham was saying this he got into one of the boats that were moored to the stakes, and quietly began to put up sail. When almost ready, he continued: "Don't fret, my dear ladies; This last remark was meant for his boat; for as he had said it, he gave it a

push-off at one of the stakes, and in a few moments was fairly on his way, sailing in the direction of the boat, from which three little white heads were peeping, on which the setting sun was

Mother and aunt stood in silent awe, watching the fisherman's boat sail out to the rescue of the three boys, while Nero stood up to his breast in water, sniffing the air, as if trying to smell if the boys were coming back.

At last uncle Ham caught up with

the drifting boat, and saw that the boys

were smiling with delight.

"Ah. boys," cried he, "ye most got
lost. Nero saved ye—he came and told
me ye were floatin' away,—now jump in my craft and let yer old tub gocan't take that with me-there ain't wind enuf to pull her along-besides that, it's gettin' dark, and we'll have to save time. Jump in, ye white heads!"

In a few moments the boys were

snugly seated in uncle Ham's boat, and

sailing for the shore. When well under way, uncle Ham said: "And weren't ye boys awful skeerd?" As no one answered, he said to little Jack: "You weren't afraid, were you?" Jack smiled bashfully, and said: "No--I wasn't bashfully, and said: "No--I wasn't scard!" "Well, why not?" asked uncle Ham. "Because, because—the spirits—they know'd it—they told you!" "The what?" cried uncle H m laughingly— "The spirits? Nairy a ghost comes around my place—it was the dog, Nero, who told me. Ah, you're a bright un -stick to your faith my boy-ef you believe in spirits, you're going to be a good boy, for those who b'lieve in having spirits around them, must also visitors, except her niece, who unfortunately for her, lived in a great city, many miles from the island. It being much trouble to undertake the journey, aunt Mary's niece could not visit her often. But whenever she did come, she brought her two little boys, respectively six and nine verse old. respectively six and nine years old, along. And strange to say, old Nero employed with some light crochet-work, always seemed to know whenever they are avadenly became uneasy—this deuncle Ham with pretended ignorance. "They float—they float," answered both Frank and Jack at the same time at intervals put his head through the balcony and look whiningly towards the landing. And when aunt Mary the bargain. At the next moment she in the landing. And when aunt Mary the bargain. At the next moment she in the landing the motion with his hand. "And can you would say, "What's the matter, Nero- palpably felt spirit action on her. Know- talk to them?" asked uncle H .m. "No, out mamma can," said Jack does she manage that?" asked uncle conveying of some information, she ex- Ham. "I dunno," answered Jack, "but He always told the truth is this way; ercised all her soul-force to place herself she does she does talk to them-an' when we is sick, she ask'em what's the matter with us, an' they tell her what to do--an' we gets no doctor, who gives

Concluded on Page 7.



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Summerland offers all the advantages for such a colony, located as it is upon the sea-

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in the unequaled climate of Santa Barbara, and but five miles from that most beautiful city,—a spot where the sun ever shines, overlooking the ocean, extending even to its silvered shore, with a background of mountains, which form a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and what in the near future will be the main line of that road to San Francisco and the East.

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main line of that road to San Francisco and the East.

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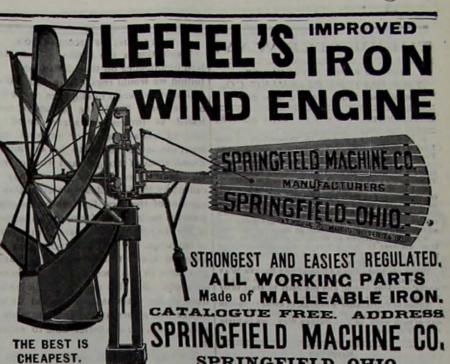
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present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Better Way goes to pressurery Wednesday.

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can as-sume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., South West Corner of Plum and McFariand, CINCINNATI, O.

divine nature-of causation.

proves the soul's immortal nature.

basic fact on which Spiritualism is founded. Spiritualism meets all the demands of

Man's struggle for liberty is an innate desire to rise above something material.

The age of a spirit is reckoned by the amount of wisdom it possesses. Experience is the great moral and mental teacher of the human spirit.

Every star or sun forms one grand nervous system vibrating through its concourse of planets, satellites, meteors, etc., passing into every vestige of life on the

which permeates all matter and perceived by the material in comparison to its refinement-temporary dearth matter excepted.

All that has a tendency for good is law, or a manifestation of the great universal law called life, acting for a specific effect to reach certain individualized intelligences

Mediumship is the mortal agency through which the law, called Spiritualism, operates, whether desirable or not to the ones so constituted. Many such are excellent instruments used for purposes

"What is Spiritualism" may be answered in many ways and is often necessary to the demands of fastidious seekers after truth. We shall bring an occasional article under this head, which our readers may send to whom it best concerns, or whom it may lead to the light.

comprehension of nature, its laws, forces, influences, etc., while the mere material investigation gives no cue whatever of the occult-except physiologists may yet, through a knowledge of the spiritual, see in the anatomical human being, a delineation of universal life.

Persons who wish their copy returned if we are just to all; and where that is lodged not used, must enclose postage at once, there is a feeling of safety that a higher and not ask us to send in a bill for it. If anyone values his matter enough to have it returned, he might send a few stamps along with it, even if it is not returned. In the latter case it will be published and

In one of our first numbers we implicitly stated that all articles sent out by us to other papers previous to the new year has been published in THE BETTER WAY, since the 26 of January, 1889. A. F. M.

Contributors often wonder why it is that their matter is omitted when something inferior finds its way into the columns; and added to this the editor gives as the reason "the want of space." In the first place, many articles are already in type weeks before others arrive, and as new named have been published and the type distributed, they must be used, even if the editor should like to give the better ones the preference.

OUR POLICY MEDIAL DEVELOPMENT.

We are pleased that we have struck a With regard to the development of mekey-note that has given general satisfacdiumship there seems to be a diversity of tion. We would like to say universal satisfaction, but this would be expecting too much on this mundane sphere; although give an opinion on the subject. Inclinathe dissenting portion of our subscribers tion is therefore the better term and the ascended the editorial throne) are in such l foldment or development of one's gifts. definite rule can be laid down that will claim ninty-nine per cent of the whole as our companions in arms-friends in accord cover the whole ground. There are no with our way of advocating and spreading doubt some general principles that may be dation already laid, have simply inherited same, and like the physical body a counthe light of Spiritualism. We do not exobserved by all, and which may be ap pect the world's approbation for it, nor do plied to those sitting in developing circles gift-though the physical body may be ance is concerned. Although surroundwe claim to be entirely right. There are or alone. But we cannot absolutely say perfectly pure and its organic structure ing the soul, it does not necessarily dissevmany others who could do better; who that either sitting with other mediums or faultless. But it is not the flesh which er the communication which the word alone is the best and only method of deknow more than we do of this grand truth; who understand more of it-understand it better than we do. But our friends must There are some mediums whose natural have intuitively sensed by this time that conditions are conducive to the unfoldour motive is love; harmony; peace with ment of dormant powers in others by the world. We have learned by experi- direct action-quickening their spiritual body acting through its material encome not if so willed. We know of three de-

ence that antagonism, unfriendly contro- natures as it were; and others who furnish versary on questions that give no light on the attending spirits with the magnetic or Spiritualism proper, and fault finding, material force necessary to act on the menever benefit the cause in the least nor in dium. In the latter instance but one the end. Spiritualism does not need such sitting is often sufficient to have the demeasures to break its way through life. It sired effect, this placing the spirit in physis a law in itself that operates by its own ical or material rapport with its medium. volition, and we are but the effects on Practice is all that is needed after that to which this law acts or through which it ex- perfect it. From this many have conpands itself. All that it needs is converts, cluded that sitting in circle or with anand there is not a Spiritualist on the face other medium is unnecessary, probably of the globe who is not only willing but not knowing, or having forgotten that the anxious to impart the light he posessess to first impetus to the unfoldment of their some friend, neighbor or relative. Would own mediumship was obtained at one of ual impurities that do not always cause a material effect. any individual use any other means than their first sittings. Those who feel a disa friendly one to make a convert? Does inclination to sit in circle for this purpose, anyone ever undertake to whip another should never allow themselves to be into a belief in Spiritualism? Does it cajoled into a developing circle; but neither ever occur to you to begin this process by say that it is unnecessary for those who antagonism? No; we approach him gently; in a spirit of kindness, and with our it to aid mediumistic development and are best face on. As we approach them indi- thus lead by inclination for this effect. to purify the spirit body, whether from in- the will does not seem to act in conjuncvidually we should approach them as a Developing mediums are not a special herited disease, animalism, passions, social tion with or through the brain at all times body of individuals—as a whole; and as class, but simply mediums with good or human evils as envy, jealousy, hatred, with the same force, giving us reasons to we endeavor to make a convert of one, we magnetic influences of a positive nature, etc., and is even a more necessary state of believe that it either acts independently or should endeavor to convert the world. and generally endowed with more or less being to attain than experience or intel so slightly in connection with the brain Such is our policy as a newspaper and we healing powers; but healing mediums as a lectual acquirements; for a soul that is once that it is not perceived. It is this impetus know it has not proved a fruitless attempt. class are always aids in rousing the dor- individualized by birth through a material of the soul referred to which is sometimes Commendations from the outer world mant medial powers of others, although body is perfected, and possesses all the shut off or prevented from acting. Whether are not lacking, and to silence opposition their powers should not be exercised for divine qualities necessary to progress in due to the aura that surrounds it or to into an extent in this manner is a better and this purpose when needing them for heal- spirit from that moment on, for if it did herent impotency is a question for considmore prefitable victory than to gain one at | ing.

a loss or sacrifice on our part. So we IS THERE EVIL? lose nothing and have everything to gain; Some say not. Others positively asmake no bad enemies who watch every sert there is evil. To be, means to exist abopportunity to harm us; and in the end solutely or as an entity. And yet a thing will invite respect as a worthy people and may exist without constituting the latter investigators who merely come out of curjosity "to see what they do" as Chris tians often do when visiting a quaker with man forever, even if he never commeeting. Now, it the latter was Spirit- mits it after having attained a certain ualism, nine-tenths would remain there. spiritual unfoldment, but may, under these And if we were to conduct ourselves in circumstances, exercise it if he so desires. like manner, there would be a similar cu- We have heard of fallen angels, but whether ity-and virtues generally, which may all dividual to answer for himself. Fact is, corded a freed soul or one that is greater riosity manifested for us. Over half of the true or not, is the question. It it be true Spiritualists to-day have been caught by that purified spirits have knowingly comcuriosity to see something mysterious, and mitted depredations against law and order must be the ladies' paper. Be it so. We it does not require much of this to stir -either through personal ambition or in are ever ready and willing to oblige the a man within. The simple table tipping the belief that they were doing right-evil ladies. All deference to the fairer, the has made more Spiritualists that any so-called is a veritable fact like good. If other phase of spiritual phenomena. This it be not true, or impossible for purified and mediums who have no other phase, in demonstrating it or presenting it to as a something due to ignorance or huis good conditions, a pleasing effect on the has been given to distinguish it from good. investigator and a desire to know more about it. They become interested unwit- tions called virtues, and its opposite into tingly and before they have had a chance qualifications called vices. But as good to doubt they are Spiritualists. But supalways predominates over evil and everyonize their religion, or to quarrel among which neither interests nor is comprehenwhich exists in connection with his extesive to the investigator, what would be the rior. If good arises from within, it is a part of life itself, a part of causation; and as evil is only found on the exterior (though appearing to come from within), it is like all effects: temporal, passing, material. Thus evil exists, but only relatively, and those who indulge it are simply in temporary darkness or yet spiritually undeveloped-lacking the moral or mental strength or courage to overcome it. Spiritualism points the way very clearly how to operate against those external impulses which have been termed evils; for while in spirit communion man is made conscious of his weaknesses and the cue given him how to subside them, or allay their active nature; and those who are too weak to overcome them by their own volition are aided by the spirits with whom they come into communion. To become good is to become happy; for to become good means to become strong in soul nature or master puffs in our editorial columns, although over one's material or animal impulses, frequently requested to do so. We have and such is the aim of human life-the

> so-called evil. Though a few mediums in a fit of weakness deny the spiritual as the motive power of occult manifestations taking been read. It disturbs the sensitiveness of a positive fact? Did Peter's denial of his Spiritualists too much to have such thrust Lord prevent the growth of Christianity. upon them, and we hope our advertisers or Galileo's momentary recantation obstruct the earth's movement? Both pursued their course. One was a law with; for, knowing this, readers make it of spirits, the other a law of spirit. Spiritualism combines the two, and he who endeavors to interfere with its operations, deceives himself mightily. Spiritualism is not an effect that can be governed leads he must go.

control of mind over matter, or good over

Disease is an effect of two prime causes, harbors disease. It lies in the spirit body might imply if taken in the spirit of the the being, for this is always pure and never for certain attributes or functions of the becomes contaminated. What appears to soul have been known to be shut off to an passment with superior force to that of the cided attributes or functions of the soul interior soul or divine entity, good having | which manifest themselves in as many difonly superior sway when the soul outgrows ferent ways. They are intelligence, or its exterior life condition,-the spirit reasoning simply; will-power, or thought

constitute disease; for there are also spirit- reasonnig or that of exercising the will for disease, but simply a preventative from term them spiritual qualifications, for they belong to the spirit body and not the soul, those of the soul being health and happit ness, divinity-generally termed spiritual

be summed up in one qualification, love.) Thus disease finds its birth in the spirit effect of a prior cause, either sensualism or selfishness. The naturally inherent ani- junction with the love forces of other have to undergo during a period of three malism (also called nature), when per- beings, and under which circumstances score and over. But such is life, or a verted, by misuse or over indulgence, infuses because it is too simple to boast about, spirits to commit evil, then it is not an ab- the spirit body with an impure or gross solute condition, but only a temporary aura. This, in wending its way out again, have no love to dispense with, therefore, are generally very modest and unobtrusive state of being. As such we may regard it flows through the same channel that infused it, and produces disease in the same, those they desire to convert. The result man weakness, to which the name of evil it being the sweets of material life returning in concentrated form as bitterness or Those who are selfish readily accord with We have good divided up into qualifica- pain, and pain, though an unwelcome selfish natures, and instead of benign inguest, should be regarded as a blessing, for it is the consuming and absorbing of account for the reason of their discontent our spiritual impurities. When not self- or unhappy inner conditions. one tries harder to be or become good created, but inborn, disease constitutes a than the reverse. it seems that the innate cause, ready to work its way through the the body will express so much of the un- becomes self-acting so to-say. spiritual as it has in excess of the counteracting soul, even to physical deformities (debarring physical defects which are often ness on part of the parents.)

> fore to remove the causes. Self-study is self denial, or temperance and the dispensing of love instead of ill feeling is the next. ualism is upon us as a cause that no earthly And as the will is the most necessary soul power can stay, and those who make the qualification to exercise in this method, it healing, or spiritual healing, either. It is

LIFE Scientifically considered, man is a triune viz: sensuality and selfishness. A third being, having soul, spirit and body as enables him to continue his spiritual or opinion, or rather of inclination; for those might be added in the form of carelessness three distinct entities, although so interwho are not mediumistic are unable to or worldliness, but when a being lives a blended as to operate as one. The soul is pure and unselfish life, he is seldom affected | the cause, or the entity containing the life by exposure or contact with disease, the principle or principles which give animaproofs of which may be found in every tion, action and consciousness to the entire direction. It is only sensualism or selfish- being. The spirit is the semimaterial enness which breads disease or opens the velope or aura which surrounds the soul way for the same from without by infec- but interblended with the body as one tion. Those who are born with the foun- condition during its connection with the it and may thank their forefathers for the terpart of it, so far as external appearnot in the soul or intelligent principle of letter. But it surrounds it nevertheless; be an inherent evil or passion is the spirit extent that they could not act, and would enacted (materialized as it were); and love; The proof that disease is a condition of or the innate desires or feelings expressed the spirit, or of that spirit which is infected in the form of sympathy, affection, human--for all spirits are not diseased-is that ity, friendship etc., and would import a simthe spirit world has its hospitals as well as ple combination of the two first-named if this world has for the reception of patients there were not other impulses attached to who have not fully outgrown their impur- love which neither manifest nor express ities here, or at least those impurities that themselves in either the simple act of

Now, besides the latter there is a purely progressing beyond the earth-bound con- spiritual will manifested by man which dition or retaining the soul in so-called does not bring the physical body into play spiritual darkness until it has outgrown at all, and often called mental or psycholothem by superior soul-force or thrown gical force on account of the part which in bulk, volume or force to that of its feel a contrary desire; for some really need them off by contact with matter. But the brain takes in it at times, or on certain dimensional body, whether pertaining to matter is the agent needed through which occasions. We say on occasions because the physical or spirit body; for the soul not, there would be no future existence for eration, and may be matter of opinion. infants dying shortly after birth. But at If the spirit body or aura which surrounds whatever period of earth life the body dies, the soul is of a nature that impedes soul it offers no impediment to the soul's pro- action, we may infer that the cause lies gress (and which constitutes the real ego without; if soul-action can be made impoof the triune being, man) if the spirit body tent by misuse or by unspiritual habits, -relatively or temporarily. If evil is a part is unencumbered by any of the above the cause may be sought within. So love of causation it is absolute and continues named human qualifications (and we may may experience difficulty in manifesting birth. But wherever it began it could have itself, even when the greatest effort is being made to that effect. Whether it has been perverted in such instances, or is in a still unfolded state, might be left to the inthat many souls suffer for the want of it, in spiritual impetus than that of the male which really means that they cannot bring rial surrounding it. Many die so young and, when self-created, is primarily the their own love-force into sufficient activity that earth life cannot be of much benefit to be sensed by others or vibrate in con- to them, when we consider what many only can we be recipient to its benign in fluences-like attracting like. Those who obtain none from an external source, it requiring a similtude of conditions to attract its like. So it is with other conditions. fluences, feel the opposite, and then cannot

Thus we may regard these as soul forces or functions, and the soul as an independor soul principle must be naturally good material body, the spirit containing it, will ently acting entity apart from the spirit or doubt; for that would leave the soul (the and that evil is only an environment inhabit—the soul being a spark of the uni- body when it so wills or is not impeded invisible life condition) entirely without versal soul, God, while the spirit body is from the exterior, i. e. by a too material the magnetic envelope which surrounds condition of the spirit body. Exercising and connects it to matter and an individ- the will over others without physical exerualized emanation or evolvement of the tion manifests itself as so-called psychologso-called "universal fluid," "astral fluid," ical influence. Loving another with the "akasa," "vril," "spiritual magnetism" (of soul simply manifests itself as that innate which electricity is a gross form), or any happiness which we feel when thinkother name that will convey the medium ing of those we love, though far away term between divinity or intelligence pure or as a sweet sensation coursing through and gross matter, and which magnetic or our entire being when en rapport with spiritual body is subject to contamination the object of our affection by a touch with the atmosphere it is attracted to. The of the hand or a glance of the eye. Such physical body is a perfect expression of is the spiritual love or happiness to which the combined action of the soul and mag- all mankind is aiming and which constinetic envelope. If the spirit is pure and the tutes the heaven within when it becomes soul has full sway the body will be perfect absolute or broad enough to be sensed at or regular in feature and figure. If not, all times and for all mankind-when it

Besides these two the soul has an intelligent faculty through which we often comprehend things, and which may be due to strictly physical causes, as accidents, known as intuition. It is the faculty carelessness during gestation and worldli- through what we obtain knowledge or truth without the necessity of reasoning or While sensuality infuses the spirit with exercising our brain functions, except to material impurities, selfishness creates dis- formulate these truths into mortal lancords in the spirit which prevents the or- guage or words. The latter shows the ganic structure from perfect action, having necessity of the body. Even thought canabout the same effect from the interior, as not be expressed for the comprehension of it were, as tight lacing would have on the others except through a material agency. organs from the exterior-a discordant So will-power cannot materialize itself spirit state interfering with the free circu- (build or construct material things, labor, lation of the blood, making this stagnant, enforce human laws, etc.) without a maand cutting off the flow of nature's mag- terial agency. But are these intelligence netism into the system, making the liver and will absolute? Probably they are only torpid and effecting the kidneys, etc., ac- the material counterparts of the same. cording to the special form of selfishness. But as these respective faculties or soul The only perfect cure from disease is there- functions increase in power or force as man advances in knowledge and expethe first step towards it. Abnegation and rience, we may infer that his destiny in connection with matter is to unfold a soul or inner condition that is either greater in volume than his exterior, or enabled to control it for a purely spiritual effect-virattempt are trifling with nature. Spirit- may be termed mental cure, or mental tually meaning self-sustaining, or in such accord with spirit or spiritual nature that by man, but it governs him, and where it all the same spirit under different names; man as a whole considered needs no more material food or a material agency through the publishers.

ment, now having reached a state which soul progress without further need of a physical body. Then he becomes a socalled spirit. As a perfected spirit (not a perfected soul, nor an earthbound spirit) it may be supposed that he can dispense with these organs that a mortal needs for sustenance: lungs, liver and stomach But as all earthbound spirits complain of wants that mortals have, it may be taken for granted that they have not yet reached that purely spiritual state that those have who are self-sustaining, and consequently must be inwardly constructed as mortals are-even if they exist by absorption instead of partaking of gross food as we do, Clairvoyant descriptions of spirits are of two kinds: one order resembling mortals in their ordinary appearance, and the other are transparent and have no visible organic construction. The latter are undoubtedly those purified beings that have reached spiritual perfection-a self-sustaining and purely spiritual condition-life individualized, and a state in which thought or will is absolute so-to-say-unimpeded by gross matter, and now acting in conjunction; i. e. as the thought, so the will, or wherever the thought is directed, there

the soul finds itself momentously. Such is living in the cause, and as man already endeavors to enact this while in the body through so-called love, we may regard this as the happy state that all are intuitively striving for; namely, the love condition. As God is said to be love and constitutes the cause, we may regard spiritual nature as this blissful condition-the soul freed from gross matter, or superior may attain that state while yet in the physicalbody. If it does, it passes the earthbound condition and becomes a perfected or etherealized (transparent) spirit at transition. If not, it continues on the earth plane until this condition of soul growth has been attained. Whether this may be regarded as a second death or whether it grows into it gradually is perhaps of no consequence to discuss. At all events the soul is freed and happy, having reached Its aim as far as its development with matter or material life is concerned.

At what period of existence individual soul life begins must be left to the reader's speculation. It may be in the crystal, or in the plant, or in the animal, or at childbeen but a spark of the original cause, and this spark has to unfold itself to overcome all that surrounds it in the form of animal or material life before it can be acchapter of it, and what has been here, might be said at another time, or in detailed accounts as we proceed.

Suffice it to say, that, as an original life condition man constituted a part of God or causation. We next cognize him as a mortal being made up of three distinct entities. Next as an earthbound spirit, and finally as a freed or purified (transparent) Whether that constitutes the real aim of life, we know not. We simply tel what we have seen and leave the reader to draw his or her own conclusions. Whether this etherealized or apparently magnetic body will also change or be cast aside, we an agency to operate through, and that would probably be annihilation or a return to the general fund of intelligence accompanied by a loss of individuality. As individuality constitutes the aim of lifewhich we may infer from the fact that we were born at all as individuals—we may believe that this little version of ours i relatively correct, or at least pointing in the direction of the truth as far as we can comprehend it. More Anon.

REVIEWS.

"Studies in the Outlying Fields of Psychic Science," is Hudson Tuttle's new book. This profound thinker and interest ing author leads the mind to comprehens immortality scientifically, and of course according to modern reasoning. The subjects touched are matter, mind, sp. life, clairvoyance, psychometry, and other of modern date, the whole closing with a spirit communication giving who truths as a dessert. Those who have read his writings and comprehend them need no farther commendation from us. He a scientific and philosophic thinker and one who gives general satisfaction; thus his popularity. The book contains 25 pages; costs \$1.25; and for sale by M. L Holbrook & Co., New York.

Mediumship-A Course of Seven Lectures, Delivered at Mount Pleasant Park Camp Meeting, August, 1888, is the title of a book of 248 pages issued from th press of Moses Hull & Co., 675 West Lake Street, Chicago, Illinois. Price, \$1. This book is decidedly an addition the scientific literature of Spiritualism The lectures are by Prof. James S. Love land, who has been called the Aristotle Spiritualism. The contents of the book are: General View of Substance and Force Vital and Mental Force; The Trance; The Trance, (continued); The Possibilities Mediumship; The Disabilities of Med umship; Healing Mediumship, and The Perpetuity of Spiritualism, the last bein the closing lecture of the camp and is adde at the request of the audience to have published. While, perhaps, many ma not agree with the positions advanced by the author, it certainly is a work that ev ery one should have. You may read and re-read the book and still find matter fo thought. It is a book that will last and never lose its charm. It is neatly bound and the typographical finish is a credit to

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S. W. Cor. Plum & McFarland Sts.

or unworthy of action.

When the post-office address of The BETTER WAT is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their

NOTICEL

Spiritualism deals only in facts.

Man is the most perfect expression of The spiritual science is the only one that

The proof of immortality is the great

man's spiritual cravings. Seek and ye shall find.

The final struggle is at transition.

Sensation is one of the attributes of life

or creations of this law. Somebody thinks THE BETTER WAY

purer and consequently the superior sex.

entirely unknown to themselves.

Nature has no secrets to conceal. She is like an open book which reveals to every individual just as much as he can comprehend. Spiritualism is one of the most in-Teresting chapters in the same, and those who search will surely find something to to the world and it will have a more appease the inner longings of his spirit pleasing effect on the people when read mature.

papers rather than throwing them in the The spiritual duty of man leads to a

that is worth something. ers, because we know what a disagreeable

ones cannot be set up before the first

effect it has on one who has just read and is still digesting a sublime spiritual thought were cancelled. We notice that this has to be suddenly confronted with a paraheen overlooked, and therefore repeat graph calling attention to some advertisethat we are not responsible for anything ment, perhaps containing something ex- place in their presence, of what avail is that appears under our name except what tremely contrasting with what has just this when thousands of others assert it as will not request it. An advertisement ought to speak for itself, and it always does in papers where puffing is dispensed their business to see what new advertisements are to be found in the advertising columns; and THE BETTER WAY is sel dom without something new in that respect-both inside and outside. Those who prefer reading notices to advertise-

for the advertisement.

posing the first seance they attended, the

medium and others present were to antag-

themselves as to who is right on that

result? Why, they would go hence ridi-

culing the whole party or elsefeeling bit-

ter towards them .- In the aforenamed

manner let our papers present Spiritualism

Let the people feel like preserving the

waste box. For by these they judge of

the philosophy or religion they represent.

We are conservative. Not because we

fear the opinion of either Christian or ma-

terialist; of either priestcraft or infidel

We are conservative as a Spiritualist, and

in our conservatism we are independent

because we feel we are doing right; that

It may have been undoubtedly noticed by

this time that we do not admit advertising

adopted this rule in deference to our read-

correspondence on the fifth or eighth

page, only that they must be contented with less space for the price that is paid

ments can have them at the close of the

THE BETTER WAY.

ISSUED EVERY SATURDAY BY THE WAY PUBLISHING CO. S. W. Cor. Plum & McFarland Sts.

CINCINNATI - - - - MAY 25, 1889

At Two Dollars per Year to Subscribers in the United States; Two Dollars and a half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States Trus BETTER Way will be sent Six Months for \$1.00.

The BETTER Way cannot well undertake to youch for the honesty of its many advertises. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of action.

When the post-office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can as-Sume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., South West Corner of Plum and McFarland, CINCINNATI, O.

Kind feelings are never amiss.

The lack of love constitutes spiritual

Truth told at the propitious moment is as good as sympathy.

Self-respect is always forfeited by bitterness or ill-feeling towards another.

Tell us what you know of Spiritualism, and not find fault with others' conception of it, or the way others are happy in it.

When a man becomes too blind to his errors it is time for him to step down before he damages the cause he represents.

Psychometry reveals the past, inspiration the present, and love the future-intuition or discernment being an effect of

The spiritual philosophy is so simple that a child can grasp its alpha, but the highest developed scientist cannot fathom its omega.

All is truth, even to the creation of a lie-it being a fact. Not the substance contained therein, but the lie itself; for all facts have a cause-a creator.

When a man feels nettled by criticism in regard to his thoughts or actions, there is truth in the criticism. A tender chord has been touched.

Every disturbance in nature has a re-Every discord in man has a similar effect -this neutralizing the broken harmony, only that the matter to which man is attached is so highly unfolded as to be sensitively conscious of this reaction, and is known as pain.

The one who permits himself to be prejudiced against a cause, an individual or an enterprise to oblige someone else. belongs to the first rank of dullards of the present age. Thank God you have no prejudices. They are very easily assumed but mighty hard to get rid of again. And there can be no happiness or peace to the spirit or soul until freed from them. Keep clear of the fault finder, if you are weak and easily psychologized into believing or feeling as others do. If not, tell him what

We cannot comprehend how a reason ing being can slyly or ironically hit at another brother mortal in one line and in the next talk about charity. We have frequently had to erace this from some of our contributions, and for which our contributors afterwards thanked us. Such things look ten-fold worse in print than in writing. We believe that most of our writers are impressed to talk about charity immediately following their sarcasm or unloving remarks, to call their attention to the fact of having been uncharitablethis making the contrast all the more glaring.

Although we are not a church member, never was one, nor expect any favors from that portion of mankind, we will not have Christianity abused through the columns of THE BETTER WAY. Primarily because it is not a part of Spiritualism to find fault tion at times, we cannot avoid it. with anyone's belief. Secondly because we have many good Spiritualists who still honor the old mansion as a landmark in which they once were happy and in which matter exerts a great deal of influence in are still lingering many loved ones whom they are anxious to lead forth into the him, and may therefore term matter the broader fields of Spiritualism, but who must be approached gently and in a spirit of charity in order to prove to them that them an insight into Spiritualism without antagonizing them-something that will supply their conscience with a reason for unalloyed state can readily effectuate this, and no better medium for this purpose exist than a newspaper. People will credit what is said in a newspaper when they will not give heed to the same thoughts expressed in a book; for the press represents a people as they are, and by which judged, according to our interpretation, means that we will be judged exactly as we judge or feel towards others.

THE LIGHT OF INSPIRATION.

Inspiration is the action of individualzed intelligence on the human soul. Intuition we would regard as a more direct action of universal intelligence or life itself on the soul. While the former is manifested as impression accompanied by more or less animation or external influence, the latter seems to be an interior illumination of thought and without mental disturbance-except what may be caused by the individual himself, either on account of the new light that sometimes presents itself in this form, or on account of the inability to formulate it into words or language. It is a well-known fact that we often know things which we cannot give voice to and become disturbed in consequence. But this does not eliminate it from us, for what has once found its way thence will return again, and probably at a time when we are better able to express

But what is that life condition which we sense intelligently? To cognize it as thought it surely ought to constitute thought, and thought is intelligence if it is anything. But what is intelligence? The intuitive response is always one word LIFE. Thus intelligence and life are one, and that which is endowed with life, or constitutes life so-called, is intelligence or is endowed with intelligence, whatever form or shape it may have. Life, as it is generally accepted by our philosophy is individualized intelligence-active or sensitive in comparison to spiritual unfoldment; or self conscious according to refinement. We must add according to exterior refinement, for we know there is an interior life or consciousness that exists after death of the exterior-the material so-

Now, whether matter is a distinct entity from intelligence, or whether it is merely a temporary condition of the same, is a question that is difficult to answer absolutely. We are sometimes inclined to believe that it is a distinct entity from the fact that spirit life is so arbitrarily dissevered from material life that it is impossible to penetrate the veil except under compromise conditions. If the metamorphosis of spirit or intelligence into matter is so gradual that a demarcation is inconceivable or incomprehensible "in the beginning", why not in the present or where mortal life ceases to be? The closing act should be consistent with the opening one. As it is not we are debarred from inference, having not even an analogy by which to be intelligence because we cognize them guided, or give us reasons to believe that matter so-called is but a condition of spirit. Animated matter, as that of which heavenly bodies and other life entities are composed, is no doubt so interblended with spirit or intelligence that it is impossible action which restores the equilibrium. to distinguish them apart; but we are referring to that condition of matter or space which must have existed previous to its centralization or consolidation as heavenly bodies-except matter (or by what other name it may be called) in that state con stitutes spirit or intelligence, and simply "materializes" itself temporarily. Even then, we think, it should require a medium containing the material elements necessary for this effect. Of this we have an analogy and permits us to imagine a beginning ot solar or planetary life. And as our medium constitutes a life-entity, composed of matter and magnetism, with an inherent intelligent life principle, we may believe that space constitutes such a medium naturally. But as spirits, in materializing seem only to make use of their material and magnetic elements - inferring this from the fact that the intelligent portion of the medium remains dormant during the materialization or does not come into play, while the exterior life condition does not become inanimate-we may theorize that intelligence as a distinct entity operates on space and in combination with its material and magnetic elements "materializes" itself into starry universes - of course beginning with cloud-like masses as spirits do, and finally take on definite forms, these forms having the power to evolve or create others again, as the materialized spirit is capable of creating or making in the form of lace, clothing, flowers etc. Whether correct or not, we will not further argue, merely giving it as a theory which may be overthrown in toto or improved upon. But as our only opportunity of arriving at facts of this sort, is to theorize or indulge in a little specula-

As it is necessary for man to keep himself in a constantly positive state to overcome the material, we may suppose that opposition to the intelligent portion of negative entity in opposition to intelligence or spirit, and man's material nature the negative life condition in contradistinction belief. And to do this, they must place If matter has an influence it is also a coninto their hands something that will give dition of life- except only temporarily made so by its combination with spiritand life individualized may be regarded as the positive action of intelligence. Strictinvestigating. Spiritualism in its simple and | ly speaking, insect life may be regarded as a positive action of intelligence, for it is the first form of life individualized. But if we wish to regress beyond human life, there is no beginning that could be made acceptable to all, and may find that a form of consciousness already exists in the primitive elements that make up the varithey are judged. Judge not that ye be not ous forms of life cognizable to the physical eye. And if we continue to regress we might find ourselves bordering on intelligence itself. If not in that form as we

understand it, probably in some other and most likely in a form that we do not and can not yet comprehend. As we comprehend it now, it is in a sort of centralized form, but always encompassed by matter -primitively in a very etherealized state. and latterly as the spirit body of man. We know the latter to exist without being able to cognize it by the physical eye, and may infer that a form of matter also exists unseen, previous to nebulous matter, And as individualized intelligence is consciously active in comparison to the refinement of its material surroundings, we may believe that this is also the case in the opposite direction, or previous to matter in any form known to man.

If matter should prove to be a distinct entity from intelligence we may say that planetary life had a beginning-the coalition of intelligence with the same bringing activity or motion into it, and finally condensing itself into that first visible form known as nebulous matter, or where material science begins to build. If matter socalled is but a condition which intelligence (or spirit) assumes for the purpose of dividualizing itself, there is no beginning.

In this respect the only beginning that exists is where we begin to understand life

-a relative beginning. But as we are not told of intelligence or spirit so-called being individualized except through matter, we must regard matter very favorably, or as the prime agency for our existence. Yea, often we teel inclined to think that it is an independent entity with which intelligence unites or amalgamates as a necessary process to individize itself, and by evolution comes forth again as life entities in the form of suns, planets, insects, animals, mortals and spirits-ending with conditions invisible to physical sight as it begins this process. And as spirits are differently consituted from mortals it is very natural to suppose that an atmopheric condition must exist which is analogous in esse, and must have been a previous evolution to that of the life entities inhabiting it. And that the spiritual atmosphere is a magnetic one, may be inferred from the fact that spirits manifesting universally need magnetism for this effect. Now, magnetism is also a principle of matter, and a very active one, for it may be sensed. And that which may be felt, must be a form of sensation. We judge it to be sensation because we cognized it through our senses. In like manner we judge spirit impressions to be through our intelligence-like conditions according with each other readily.

Thus intelligence per se is causation, but through its association with matter it assumes another impetus or another form, known as electricity or magnetism, but reassumes an intelligent form as the material surrounding it becomes refined. Whether the spiritual atmosphere also becomes intelligent, we can only surmise from the fact that we receive thoughts occasionally that are neither of our own creation nor come from spirits. This we would term intuition. And whether these thoughts come from the atmosphere of spirits or from intelligence itself is perhaps of no consequence, except in the nature, supposing the highest and purest to come from intelligence-if such a thing is possible while yet in the mortal. If not, why they come from elsewhere, we simply reaching out as far into the spiritual of nature as our spiritual unfoldment permits. But as man nears this state he becomes sensitive to the truth of things spiritual, and it is here where mediumship begins-the combination constituting the law known as Spiritualism, through which flows the light of inspiration.

DEPARTING FROM THE FAITH.

It is becoming quite common now-adays to hear of some Christian minister renouncing orthodoxy, resigning his position in consequence of moral inability to preach the doctrines laid down by the church, or requesting to be deposed for reasons which prove that clergymen read other things besides theology.

The special creation theory has been overthrown by geology. That of the fall of man and of the vicarious atonement by reason. That of the Christ deification by intuition. And that of eternal punishment of the literal resurrection, and that of the Bible containing the only inspired revela-, tions, by Spiritualism. And to disbelieve these theories is to depart from the faith according to strict orthodox law, the same having not yet been revised in accordance with science, reason and modern revela-

Suppose they were revised, what would be the result? Disintegration? No! The church would obtain a boom as it has never had yet. Many of its close adherents would be somewhat alarmed at first, and some would perhaps secede, but the Spiritualism is higher than their present to his interior or soul nature (the positive.) majority would be inspirited and draw thousands of non-church goers into their folds. Many would shake hands with Spiritualism, and Spiritualists and mediums would have a job instructing and accommodating new investigators and seekers after truth.

But will this come to pass? Not in a day, or a night either. Religious revolutions belong to the past-at least not to civilization in its present condition or to the enlightened portion of the world. Progress is evolutionary, and the church will steadily and gradually progress-as it has done to some extent in the last twenty-five years-only that as time advances progress will become more active—make facts without unnecessary comment. Spiritualism. Unalloyed happiness more headway in shorter periods of time, Boasts, accompanied by disdain for other peace is naught without charity.

and many now living (in the body) will yet see a great liberalization of the church. The body of the church is already so inclined, but the head is wanting to execute

it. When this body becomes all head it will be effectuated. More will in active operation is needed and less fault-finding in those who possess the will. Instead of laboring for the necessary reform, many simply grumble, while others discard all religion and try to make themselves believe that life ought to be enjoyed-materially, and in the interval the clergy hold

Well, this is no concern of ours. If the

church people are content to have the wool pulled over their eyes and ears, they will have to continue to pay high pew rents and make donations for new church buildings, repairing old ones, and sending their parsons to summer resorts after their arduous labors of compiling sermons from old platitudes and Bible texts. Only few are aided by inspiration and consequently bring forth only flat brain-work effusions. Some resort to sensational sermons to make up the deficit, but this soon will become tiresome; for nothing without soul in it lasts very long. Man is generally becoming more and more intuitive and craves soul created food, only such going to the soul. Orthodoxy has no soul, and is therefore destined to die. The truths brought into the world by Jesus of Nazareth, or which were revived by him, are destined to live. And if he had no existence, as it is extensively believed, they were brought in by somebody else. The truths exist, and that is sufficient evidence that somebody must have existed who created them. Moral truths do not grow on trees; they are the effects of higher life conditions than those of vegetable or animal life, or even undeveloped human life. Intuitive and inspirational truths only come through gifted or spiritually developed mortals, whether such lived twentyfour thousand years ago or are living today; and a truth that can stand the test of three generations can stand forever, while faulty ones will already show the need of amendment after one generation. Orthodoxy, like secular laws or customs, comes under this head, and if not amended in proper time, creates dissatisfaction. Every generation manifests a degree of discontent with orthodox laws, and such a period is now upon us. The church needs a general conference, and the longer this is postponed the greater the efflux of thinking minds from the same. Not only of ministers, but of parishoners; for every seceding clergyman carries a host of believers with him, such becoming emboldened by the move, and show their adherence to their spiritual advisers in this direction as well as in the opposite. Thus priestcraft also possesses a virtue which is beneficial to the world, and should not be decried

Progress is slow but sure, and a little patience is not inexpedient. Therefore let us watch and wait, and make hay while the sun shines. Purify Spiritualism from its little inconsistencies by practicing what we preach-charity for all.

WHAT IS SPIRITUALISM? The aim of every Spiritualist should be to disseminate as much light on the facts and philosophy of Spiritualism as possible, and entirely discard the subject of discussing the wrongs of other religions -whether committed in the past or present. Wrong doing is always antagonistic to law, and the greater the wrong the stronger the reaction for an opposite effect. Two wrongs never make one right, and when two men quarrel on the street as to who is right, the first policeman that is disturbed by the dissenters, generally takes them both in. In like manner religious dissenters are treated by lookers-on, and we gain nothing by contention. The apparent or actual wrongs of other religions do not concern us. The present is not responsible for the past. The past did its duty as it best knew how, and we are to-day committing as many wrongs against law and justice as our brethern in the past have done. But we do not cognize it. Neither did they. They honestly believed they were doing right; and probably they were, considering the times and conditions. We don't know the extent of their forbearance before acting as they did in many instances. We will not excuse it all; for no doubt selfishly ambitious people existed in those days as well as in these. And if such are still extant in this enlightened age, what can we expect better from the dark ages. The wrongs of the present are also apparent. They are all more or less due to ignorance, for mostly every Spiritualist can call to mind a time that he or she too was ignorant of something, and few people will believe that which they cannot understand or that of which they are totally ignorant. So many cannot comprehend Spiritualism, and are in the dark about it; and antagonize it because they have probably heard only that which gave them cause to repudiate it. Let dissention cease and only its beauty be presented to the world, so that nothing but good concerning it, comes into circulation, and only good will be said of it. When such reports reach the ears of those who are yet in ignorance of it, they will respect it. To obtain a hearing, we must first command respect, and that which is respected is credited.

If Spiritualism is to be regarded as a science, let its claims be proven by simple

scientists or sciences will not do it. All sciences are truths and deserve an equal hearing. Astronomy does not prove its claims by denouncing Geology. Nor does Geology advance by antagonizing Chemistry. Let Spiritualism find a place among the sciences by presenting its facts to the world, and continue to do so, as the other sciences did, until acknowleged. This can be better done by peace measures than by putting on the war paint.

If Spiritualism is to be regarded as philosophy or a religion, let its claims be proven by the good works of its adherents; by the higher truths that it embodies; by the aims it has in view, among which are tolerance and humanity for all peoples of the earth, whether Heathen, Christian or Mahommedan, black, white

Such indicates a striving for a universal brotherhood, and the foundation for this must be laid by harmony among themselves and charity for everybody. In a measure this is done and will become universal as time progresses. Spiritualism has never had such a firm footing as it has to-day and by a little judiciousness it can be retained; only let the world know what our principles or beliefs or knowledge of facts are. If but a few, let them be prominently posted in every gathering of Spiritualists, so that the world may finally know them by heart. It will look like organization at all events, even if not so in a material sense; although facts need no official acceptance, and we will become organized without having gone through the formula.

Spiritualism is a law as natural as the law of gravity is, and needs but to be scientifically demonstrated to be universally accepted. Then it will become the world's property and not belong exclusively to those now calling themselves Spiritualists. Organization will be needless under those circumstances, and the attempt would prove as ridiculous as to call a convention for the purpose of deciding whether the law of gravity be true or not, or whether it shall be accepted or not. Whatever man's decision then, it could not but appear absurd; and if there is any desire at all left on the part of Spiritualists to organize, it had better be done before Spiritualism becomes common property. Although when it does we will be just as happy in knowing this as if we were most harmoniously organized. Such is the aim of Spiritualism anyhow, and whether it be reached through organization or by making converts of the world en masse, is all the same in the end. All we desire is to make the world happy, and when this has been attained there will be no more need of asking, What is Spiritualism.

CHARITY.

Charity is that higher impulse of the soul which elevates it above the narrow confines of earthly thoughts; expands its vision to the comprehension of supra-mundane things, and lends its clairvoyance to cognize the cause of all that which is otherwise but seen in effect. Without it there is no foundation for true progress to the Individual. Charity is the interior struggle to overcome prejudice ar the short comings of man, and in its true sympathy will prove to the one exercising it that all so-called evil is but an effect of ignorance. Charity lends force to intuition and aids the soul in its hours of distress; for it opens the gateway of light and admits absolute truth that will lead aright. It attracts benevolent spirits who are enabled to inspire with truth acceptable to all and protects the sensitive from uncon. genial influences. It lends a cue to all that which is gratifying to a hungering soul, and makes man forget the trials of life. It is that principle which leads to noble deeds, making man forgiving instead of fault-finding, and eventually becomes a self-acting qualification which accords with the highest influences of mortals and spirits, and makes man feel like loving everybody. This is the sunshine of the soul that all are intuitively reaching out for; and while it may be attained through any good qualification consistently practiced, charity offers a wide field of operations in which everyone can join without fear of ever lacking employment. There is sufficient excuse everywhere found for which we may exercise it. Ignorance, ignorance, ignorance! This is the cause of nine-tenths of the evils committed by man; and if all could but see it in that light, what suffering there would be in the civilized world for one another. Everyone would forget his own troubles in order to sympathize with his neighbor. But instead of that, we censure our nearest for not thinking as we do; for not working as we do; for not eating as we do; and even for not being as well as we are. Of course, we meet our reward for all this finallysuch impulses reacting on us at some time in the future-but this does not benefit the one whom we are constantly picking at. He or she suffers despondency, and restlessness during the time that we are sending those unwelcome psychological waves in their direction, space offering no obstacles. No doubt everyone has felt these influences at times. They are the effects of uncharitable thoughts directed at us. Knowing what suffering this causes, how can we be so heartless as to commit the same evil. Therefore let us be charitable towards one another and subdue all unkind feelings. It will help to purify the spirit-ual atmosphere in all directions, and when

non-Spiritualists come in rapport with our aura they will not feel disturbed by it, and so feel attracted instead of repelled by

ORTHODOXY VS. CHRISTIANITY. There is a wide difference between reping down orthodoxy and antagonitrue Christian belief. The one who sents his orthodox views and arrogar demands us to swallow them as salvan means is not a Christian. Christ telaid down any such man-made laws, to did he comdemn anyone for not foll his teachings, but gave some of his o followers a very severe rap, when he to them that he who was without sin sho cast the first stone. This would be an cable as a law to-day-even if laid de by man; but it is not for none dare and it. But the true Christian recognizes h heart, and we cannot say he is wro without lowering Spiritualism in his a mation. To win such a convert we m do better than that. And how can we it? By robbing him of that sublime be -even if it is but a hope of salvation Love is the only soul action that is suo to it, and you would certainly not begin

exercise that with ill-feeling. The only true Christians are those w are true to their belief, and they are only ones worth converting. Extent hand of friendship to them and let the who will, starve on orthodoxy, which already without vitality and not was combatting. But touch the honest Che tian and you touch upon something a has life in it, and which is enabled to me with a psychological force not easily as come. Discrimination and not be prejudice should be exercised in dealwith this question.

It is very strange that some people a not understand what conservatism a charitable middle course means, even being explained to them by precepts example. We have been accused at invals for directly opposite tendencies. the Christian side of Spiritualism for ping at orthodoxy or creedism occasion mistaking this for a rap at Christian which is not our intention; and by radicals and iconoclasts for being d table towards true Christianity or he believers in its teachings, mistaking for a flirtation with the church, with neither our intention. We simply a to tell the truth without bitterness to we see error, so as to keep Spirita freed from appendages that retail growth or onward march. No ima thrive when hampered by too many a plements. And Spiritualism of all needs it least, for it is a truth in itself supplies all the necessaries to support

"The Hermestist" has been than from a paper to a magazine. The number contains among other things: mysteries of the sphinx and pr Ramayana Theosophical So fragment of light, etc. See advert headed "The Hermetist."

The next issue of THE BETTER ! begins a thrilling story for childrentled "Lulie." It tells of a little girl w stolen by fakirs. The child's n of grief. The father leaves home in a his only loved one left on earth, until after three years of wander finds her, and the re-union takes pl a materializing seance-Lulie b medium, is brought out of the cal irit mother and is thus p

"Rays of Light" or "Two Ca from the Book of my Life, with Pa by R. Shepard Lillie, is the latestsp work published. It is a handsomely book, containing 229 pages of matter, of which about two-thirds as voted to poetry. The authoress ded the work to her spirit guides and her friends in the cause. In the first she To my guides, to whom I am wh debted for whatsoever of merit it m tain, while its faults are owing to the bility of my brain more perfectly to their thought." Price \$1.25; postag Address R. S. Lillie, Box 37,

Written for The Better Way.

Our Reapers.

I read in the dear old Banner O, may it wave for aye; I prize its precious treasures, And love THE BETTER WAY.

I read the Gate-called Golden-

Which opes by the foaming spra Its pages gleam with lustre Much like THE BETTER WAY. I catch the Dove notes-cooleg.

And though I hear her say: "I bring to you glad tiding Give me THE SETTER WAY. The Dove, the Gate, the Banner

Will lead you ne'er astray. But, you'll never reach fair Causal Without THE BETTER Way.

This soft prophetic lay;
"Twill soon outstrip all others

All hall! THE BETTER WAY."

PERSONAL

R. B. A.-Thanks for the inte entitled "Torilling Mystery of a Do We shall publish it as soon as we get the news matter off our ha have two other stories on hand w see the light.

Mrs. Cora L. V. Richmond has I her suburban home, Rodgers Pabout nine miles from Chicago. mond has also established his o and from whence the "Weekly will be published. The latter, as known, containing Mrs. Rich lectures before the First Society of ists of Chicago, and which are ste ally reported by Mr. Richmond bi

Mr. Morris Pratt, of Whitewater, at an expense of \$25,000, erected a edifice in his city, to be known a Temple of Science." Mr. Prati is Spiritualist and philanthropist who in doing good while in the body. may see (physically) that it is done quickly. A full report of the debeen sent in by Prof. W. M. I Ripon, the chairman, which re published in next issue perhaps.



Parkman, O.

David M. King will address the Spiritual Society of this town and vicinity on Saturday evening May 25th and Sunday, May 25th, at the residence of J. W. Davis, Parkman village. Bring baskets for a picuic dineer on Sunday. All are cordially invited.

Respectfully, SIRIUS.

Worcester, Mass.

On last Sabbath evening Mrs. Florence K. Rich officiated at our meeting, lecturing and giving remarkable tests, one of which was from a mason, giving a stranger the grip. He acknowledged the test as genuine.— Mr. Frank Ripley also gave some excellent tests, and will be with us the two remaining

New York City.

A. S. Rothermel writes that he is about to start on a western tour, touching at Worces ter, Buffalo, Cleveland, Toledo, Chicago about three weeks, where he may be addressed for the coming period of that time. Will receive engagements for seances along the line. He is at present under contract to locate natural gas in Michigan, and expected in Colorado to locate mineral in various parts. Engagements made while at Brooklyn are good, and may be alled into requisition according to contract. Will also hold light seances. Communications address to this office will also be forwarded.

North Jackson, O.

The Mahoning and Union Valley Association of Spiritualists convened at the residence of B. O. Barber, Newton O.

The forenoon was devoted to the election of officers for the ensuing year. Also preliminary address by Mrs. Myra F. Paine, our regular speaker. Also a short discussion on the subject of organization.

In the afternoon we were addressed by Mrs. Paine's controls on subjects given from the audience.

Indience.

The society will again be addressed by the ame speaker on Sunday, June 9th, at the esidence of fesse Flangher, North Jackson, Dhio. All are cordially invited.

Fraternally, L. J. VAUGHN, Sec'y.

Providence, R. I.

Mr. John Wm. Fletcher gave a magnificent lecture in Joan of Arc Sunday evening, which, for practical language, gracefulrhet oric and thrilling oratory, has not been excelled here in a long time.

There is a whisper that Mr. Fletcher has had a fine offer to go upon the stage; but hould he do so the spiritual platform would lose one of its most eloquent advocates. The lecture was followed by wonderful test de-ecriptions that were recognized as correct in every particular. Mr. Fletcher speaks but two Sundays more, and then the society will close its lectures for the heated term. Mrs. Whitney, the wife of our president, is rapidly improving, after an illness of many months.

St. Paul. Minn.

The Spiritual Alliance is holding meetings every Sunday evening in the little church on Wancota street, between Fighth and Ninth, where everybody is welcome and seats

There is a growing interest manifested in meetings, which is clearly seen by the thoughtful persons being largely in the ma fority, it being very seldom that a person leaves until the last word is spoken.

Mrs. Aidrich and her controls devoted last evening to answering the following questions:-Boes the eartibly home life have any influence upon the home life after passing into the spirit home?-Do all in earth life into the spirit home?—Do all in earth life have protecting or guardian spirits?—Are friends ziways waiting to receive our little ones when they pass out of earth life?—Which of the two theories, that of Piato, termed reminisence, or that of modern scientists, that inate or a priori idea, viewed only in reference to the individual are experimental in regard to ancestry is nearest the trath?—Does the controlling spirit read the questions given or simply hear the medium read them; how does she receive the answers?—What has Spiritualism to suggest as a help to overcome the influence of drunk-enness, and what is the effect of the halit on the arisen ones?—Will the lone and wandering ones in earth life be likely to vaine a home in the spirit world, or progress any faster there than they did here?

It is well as upon the whole audience which, in every inspired to nace, seemed to drink in every inspired to the loth instant.

"Morgendemringen" is a new Spiritualist business prospects and other items to loth instant.

"Morgendemringen" is a new Spiritualist passed to spirit life on the loth instant.

"Morgendemringen" is a new Spiritualist pournal just issued in the Norwegian language at Christiania, Norway. The demand for spiritualistic journal just issued in the Norwegian language at Christiania, Norway. The demand for spiritualistic journal just issued in the Norwegian language at Christiania, Norway. The demand for spiritualistic journal just issued in the Norwegian language at Christiania, Norway. The demand for spiritualistic journal just issued in the Norwegian language at Christiania, Norway. The demand for spiritualistic journal just issued in the Norwegian language at Christiania, Norway. The demand for spiritualistic journal just issued in the Norwegian language at Christiania, Norway. The demand for spiritualistic journal just issued in the Norwegian language at Christiania, Norway. The demand for spiritualistic journal just issued in the Norwegian language at Christiania, Norway. The demand for spiritualisti faster there than they did here?

You can imagine the feast we enjoyed in listening to the replies to those questions, when I assure you the medium and her controls appeared to be more closely in rapport than is usual during an entire meeting.—The answer to questions were followed by psychometric readings, which appeared to be appreciated by those interested.

After the last Sunday in June these meetings will be discontinued for two months.

H. H. KENYON.

H. H. KENYON.

Mantua Station, O.

The meeting held here on May 12th was one of great merit, and a deep and increas ing interest was manifest, not only by the regulars, but by many inquiring who come earnestly to the spiritual doctrine of life. Its the following article: nature, responsibilities and resultant moral duties and aspirations. Let the good seed thus sown in such fertile soil bring forth of the fruits of truth an hundred fold.

The secretary read an article from the

pose of occult telegrapher Rowley in tuat | turers and mediums, having employed the | the spot, and I began to feel better, and have | MOST CONFIRMED INVALIDS city, and by request D. M. King made some ablest in the field. We shall continue to do continued to feel better every day. When I brief and pointed remarks in explanation of so, neglecting no opportunity to please and the affair and his recent visit to Rowley, and instruct the people. In addition to this pounds; now I way 158 pounds, ten pounds his decisive victory up to date by the position he assumes and maintains so honorably. lngs, have expressed the opinion that, on The guides of Frank G. Wilson said that he the whole, our meeting was superior to any and others could propose but that they dis. other. We don't wish to assume anything surrounding conditions. Urging all present to put aside all prejudice and unjust criticism and give forth a feeling of harmony and good will. Thought we were on the verge of a religious revolution. Was pleased to see a thirsting after something better and said: "Never will we throw down the shield of spiritual doctrine until we have revealed city of Clinton, Iowa; but that is not the sethe whole trutb. A psychic wave is coming that will stir the masses like a cyclone. Man must cease to teach and be taught that he can avoid the responsibility or results of his own actions. A lady here assumed control, who said she loved to pray and wished it who said sue loved to pray and wished it said she loved to pray and wished to be recognized by some present. Then a physician made some brief closing remarks. D. M. King talked on "The pleasure seekin after trait," following that by remarks on the proposed camp meeting, the result being in favor of a special meeting Sunday, May 19th, in the hall, to form a camp meeting association, and all favorable are cordially invited to be present. The present status of the came throughout Ohio is indeed highly gratifying. "Yet preser works shall they do the King's Hall of this

Temple Fraternity School. After the opening song, instead of the usual invocation a few moments were devoted to silent prayer by all, that the children might have the opportunity to lift their own hearts in prayer and aspiration, not only for themselves but for others also. Then came singing by the school, the reading and recitations. "The Golden Rule," or do as you would be done by, was given as the lesson of the day. Mr. Gregory spoke at some length on the lesson, illustrating the manner in which the children could practice it in every day life in their homes and at play. Mr. Ayer had some good words for the children on the Golden Rule, said one way to practice it was to impart to others the knowledge they had gained of Spiritualism and tell them what they

deducational purposes. As yet we have dound college take material form, but we do see our camp meetings becoming more and more educative. Much as we appreciate the more poetic features of Spiritualism we cannot enceal the fact that a firm scientific basis is of paramount importance. Courses of leatures have been given, some of which have passed into book form as a result of a most enthusiastic approval and unanimous request. Other lectures and methods of instruction will banefit those, who desire them, the present season. These new forms of educations will be approval and unanimous request. Other lectures and methods of instruction will be approval and unanimous request. Other lectures and methods of instruction will be approval and unanimous request. Other lectures and methods of instruction will be approval and unanimous request. Other lectures and methods of instruction will be approval and unanimous request. Other lectures and methods of instruction will be approval and unanimous request. Other lectures and methods of instruction will be approval and unanimous request. Other lectures and methods of instructions will be approval and unanimous request. Other lectures and methods of instruction will be approval and unanimous request. Other lectures and me ed of Spiritualism and tell them what they had learned of its truths. That was doing as we would be done by .- Mrs. Buck being present was invited to speak herself and allow her guides to address the school. This lady was controlled by a little Indian girl se name is Sunshine. She described a beautiful bright spirit who had come with words of love and encouragement; also exssed great interest in the school, which he said was her special charge. She had brought with her many little ones from the other side to attend our school to-day. The room was full; every seat was occupied. The brightness of the spirit, who was recognized by Mr. Ayer as Mrs. Dyer Clough, fairly blinded the eyes of Mrs. Buck's little control. who said she wanted to see while she !alked with the children, but the spirit was so bright that it blinded her. As soon she was able to see she described spirits that she saw with the children, and gave tests to two or three older ones, that were fully recognized A irtend of Mrs. Grovenors was controlled by a little messenger spirit, who said her mission was to help the poor little waifs of earth who had no one to care for them; the fatherless and motherless and forsaken little ones were her especial care, and she did all that she could do for them. She wanted the children to send out kind, loving thoughts towards these little ones that other little messenger spirits might come to them to be a comfort and help. This little spirit was very earnest; she fully sensed the magnitude of the task she had undertaken, and her heart was full of love and pity for the little unfortunates that were the object of her care—The closing hymn was then sung by the children and school dismissed.

May 12. 89. room was full; every seat was occupied. The

Chicago, Ill.

MRS. W. H. C.

An old theological stronghold of the North direction. No occasion that I have had the pleasure of attending during the past twenty years has been so remarkable as that of the ledication of Psychic Hall, in Whitewater, Walworth county, Wis., built by the generous, reformatory brother, Mr. Morris Pratt, at an expense of about \$25,000, to be devoted henceforth and forever to the cause of truth.

The dedicatory meetings commenced on the 26th ult. and continued three days, services mornings, afternoons and evenings. The first session was as well attended as could be expected in a great church-going

H. Luther, Professor Loveland and Professo- p. m. sor Lockwood, chairman of the occasion. and such lectures I never listened to before at the many meetings I have attended during my past twenty years experience; such overpowering eloquence; such wonderful oratory, such persuasive logic, it seemed to me that the combined influence of myriads of spirits being poured upon by the speakers, as well as upon the whole audience which,

or been fulfilled.
Yes, the great work that has been going on in Whitewater for many years so silently, unperceived by the ordinary observer, is now showing itself.
The good spirits directed our great souled Brother Pratt and his noble wife into chan nels of great financial prosperity and then told them to erect a building to be entirely devoted to the cause of truth, regardless of cost, and they have faithfully obeyed.

Mrs. A. H. Colby Luther will carry on the gook work, and speak in the beautiful Psychic ball each Sunday afternoon and every evening during the month of May. Yours for the truth,

A. WELDON.

Mt. Pleasant Park Camp Meeting.

The increasing patronage of THE BETTER WAY induces me to request the insertion of

The Mt. Pleasant Park Camp Meeting is one of the institutions of Spiritualism, and only needs to be more widely known to receive more extended support and attendance. It embodies all that is common to other spir- good doctor in God's world to cure the sick. Cleveland Sun concerning the alleged ex- itualistic camp meetings in the way of lec- Wiy, the first time I took it, it went right to many, who have attended the Eastern meetpose and then made some changes in his which does not belong to us, but wish to present some of the reasons which have led people, not belonging to our section, to the above conclusion.

It is certainly not our situation; for we have neither the lake nor ocean scenery of some Eastern meetings. To be sure we are mobier than we have had in times past, and finely located on the bluff overlooking the grand Mississippi Valley and the beautiful cret of our success. I apprehend it will be

> 1. In the general harmony of the people. We have had none of those deplorable scenes of contentions which have made Spiritualism disregarded by loving people. Good will and brotherly feeling is the atmosphere of Mt. Pleasant Park Camp Meetings.

2. The Freedom of thought and speech has always been held sacred in all our meetings. No padlock has been put upon the lips of any speaker. Every one who comes on our latform is expected to utter their best and lighest thought. We reserve the right to criticise all, but to muzzle none. Speakers estify that they feel a special mental en-argement and freedom of our platform. We herefore, get the best they possess. The fra-ernal spirit is predominent on our ground, and we gather a benediction from the faces

Another prominent feature of our camp neeting is its educative feature. The grounds

and help us and be helped by us in the way of progress.

Before closing I wish to make a few statements as to our financial condition: We believe it to be equal to if not better than any other in the country. We owe a small debt, but we own some ten acres of land not used or needed for camp meeting purposes. This the directors propose to sell, pay off the debt, purchase more tents and have a handsome sum for other improvements. If any sister camp meeting is in better position we are glad to congratulate them on their prosperity. We wish a large attendance the present year for the good of our glorious cause.

President of the M. V. S. A.

Nehemiah Porter Dickerson, one of Dal ton's oldest citizens, who was confined to his nome for the past three years by feeble health passed away quite suddenly and unexpectedly Monday at 11 o'clock a. m. Mr Dickerson, who was well known in this town, was a man of many friends. His pleasant and genial manner, together with a most amiable disposition, made him a favorite with all, and an enemy he never knew. No one ever did him a wrong which was not freely forgiven and was equally willing to acknowledge any error of his own that he might maintain with all a feeling of friendship and love. Such a disposition as this gave him the love and respect of all friends. Mr. Nickerson was born in New Lebanon, N. Y., February 8, 1816, where he lived during his boyhood. After attaining the age of a young man he went to East Greenwich, R. I., where he learned the woolen business with an older brother. He afterwards was a clerk with W. Geer in Williamsburg where he remained several years, working partly at his trade. In 1835 he came to Dalton, Mass., and con-West has had a great awakening in the right tinued to work at his trade, taking a position with Franklin Western who then owned the factory on the site of Glennon & Sons present mill. This position he held until 1845 when he went to work for Carson Broth ers where he learned the paper business, and with which firm he remained for twentyseven years, being practical in his knowledge of the business and faithful in the discharge of his duties. After the building of the mill which was burned in 1871, Mr. Dickerson had attained the age of nearly sixty years and being in a somewhat feeble state of health retired from active business life. Mr. Dick community, and gradually increased so that on Saturday evenings and each session on Sunday the hall, with a seating capacity of nearly 400 people, could not afford even standing room for all who desired to listen to the addresses and witness the platform tests.

Lectures upon subjects pertaining to the spiritual philosophy were given by Mrs. A. St. Caroline D. Green, a direct descendant of General Green, and by whon he had six children, one son and five daughters. The surviving ones are the son, W. E. of Mitteneague, Mrs. James Gordon of New York and Mrs. M. E. Stockbringe of this town. The funeral took place from his late resisence on Main stree*2. Thursday, at 2 o'clock to the control of the survived several years and to whom he was married in 1841, was Miss Caroline D. Green, a direct descendant of General Green, and by whon he had six children, one son and five daughters. The surviving ones are the son, W. E. of Mitteneague, Mrs. James Gordon of New York and Mrs. M. E. Stockbringe of this town. The funeral took place from his late resisence of the control of the survived several years and to whom he was married in 1841, was Miss Caroline D. Green, a direct descendant of General Green, and by whon he had six children, one son and five daughters. The surviving ones are the son, W. E. of Mitteneague, Mrs. James Gordon of New York and Mrs. M. E. Stockbringe of this town. The funeral took place from his late resistant of the survived several years and to whom he was married in 1841, was Miss Caroline D. Green, a direct descendant of General Green, and by whon he had six children, one son and five daughters. The surviving ones are the son, W. E. of Mittened From States and to whom he was married in 1841, was Miss Caroline D. Green, a direct descendant of General Green, and by whon he had six children, one son and five daughters. The surviving ones are the son, W. E. of Mittened From States and to whom he was married in 1841, was Miss Caroline D. Green, a five daughters.

BRIEFS.

A spiritualist society has been organized in Dresden, Germany.

The celebrated Berry sisters will soon be at Onset Bay Camp for the entire season. They will only hold a few select seances.

Lewis B. Wilson, who held the position of chairman at the Banner of Light free circle since 1873, and who recently resigned on ac-count of ill-health, passed to spirit life on

versation with a Toronto Globe reporter, admitted that marvelous cures sometimes take

place through the exercise of faith, having made hypnotism a specialty and was led to the latter subject through his efforts to get at the bottom of Spiritualism.

A man from New York State, who had no time to purchase a money order, sends his subscription in a mourning envelop, saying that he felt sure that no one would open a mourning letter in search after money. What a pity he gave it away; there will probably be some mourning letters missing after this.

Magnetic Remedies

Of Dr. J. S. Loucks', Worcester, Mass. Unsolicited testimonial.

E. GERMAN, Chenango Co., N.Y., Nov. 2, '89. Dr J. S. Loucks:

My Dear Friend-I received your Magnetic

Remedies the 7th of this month and have used them just fifteen days to-day, and am well pleased to think that there is such a began your treatment I only weighed 148 pounds; now I way 158 pounds, ten pounds more in fifteen days' time. Glory to God in the highest for what you have done for me. I was sick for two long weary years. I have doctored with five of the best doctors in this place; they did me little or no good. Oh, to God I could have fou d you long ago, for I have suffered everything but death with this terrible kidney and bladder disease. Doctor, I have done more work and taken more com fort in the past fifteen days than in two long years, and I can't express my gratitude for this Godsend to me.

W. S. CARR.

B. F. POOLE, Clinton, Iowa.

Dear Sir:—Enclosed find \$1.10 for another pair of your Melted Pebble spectacles. They are splendid and have helped my eyes wonderfully, besides making my eyes strong.

ROBERT W. WERKS,

113 Olive St., New Haven, Conn.

A Prophesy For The Better Way. Star of Might I give thee greeting,

Shadows flee before thee now; Soon sweet peace like star of morning, Bright will beam upon thy brow.

Star of Might thoul't yet be seated, Midst the rulers of the land; Those who look on thee half-scorning, Proud will be to grasp thy hand. EDGAR L. ST. CERAN.

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Subject, Morning: Trumpet Seances and Materialization. Subject, Evening: Contradictions in Spirit Communications.

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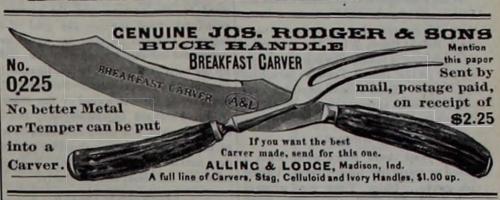
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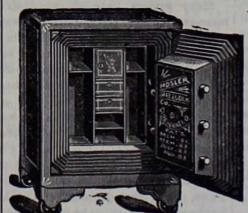
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SPIRIT MESSAGES

Given through the Mediumship of Henry H. Warner, Cincinnati, Ohio, by the Guides. Waubenekuhn and Watonowan.

JAMES LOCK # OOD.

Was Captain for a time of Co. E, 37th Wisconsin. Enlisted from Ripon, and I want my friends to know that though I lost my body at Cold Harbor, yet I am still on guard duty and am watching over them. When the proper time comes I shall have more to say. Let the good work go on.

PETER CLARK.

My home was formerly at Elmira, N Y., where I worked as a carpenter, until I enlisted in Co. A, Berdan's Rifles. I lost my body in the charge at Winchester. Tell Sally, my wife, that if she makes applicawant you to straighten up and quit drinking. If you don't you'll be in trouble.

. JOHN CHALLONER.

Well, I thought that Brothers Hume and Blake and myself could not do a better thing this morning than to drop a line to the friends at Omro, Wis. We are glad of

Many years have rolled away since I passed to spirit life from Cherry Valley, Geauga Co., Ohio. Time has wrought many wonderful changes since then. With me to-day stands my only child Mary Middick Howard and we send our love earthward to the wife who is still living. To love to all.

JAMES A. GREY.

This is the place where I can send a communication to my friends, is it? Well I want to reach my dear wife, Mary, who lives at Rockdale, Mass., and let her know that I am living and can come back to her. I was killed two years ago by the bursting of the cylinder head, on the engine in the factory where I was engineer. I cannot say more now but I am coming back again,

WILLIAM PHILLIPS.

Jerome: Step by step you are receiving the fulfilment of the prophecies made to you in the past. I have watched over you day by day with the sainted mother and now we say, dear son, be strong, be firm, and look well before you make any decided change. There is no joy so deep as the one of communing with our dear ones in earth. Tell Cora, and Vinnie, and the boys that I send my love to them.

ELIZABETH DARE.

to say that the dear ones who loved you so when in earth life have not forsaken you, which way to go. Wait a little and through which way to go. Wait a little and through but are close by you, though you may not see us. We, that is, Albert and myself desire this to reach you, and who are we?

Well Albert Days is my twin brother and which way to go. Wait a little and through the dark clouds will come a beacon light to guide you, and now I give way to your son and my nephew,

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Which way to go. Wait a little and through the dark clouds will come a beacon light the Well Albert Dare is my twin brother and and we died within two weeks of each other, of the scarlet fever, when about fifteen years of age.

SAREPTA LONGMAN.

You may say for me, that I used to live at Burlington, New Jersey, where my body consumed by the fever, was laid away in the grave in August, 1865. Since that time I have been trying to communicate with my friends, but have been unable to do so. Hope this will reach them this time. I was 24 years old when I came to spirit life, and was engaged to be married will recognize me by this.

WELCOME STEVENS.

My home for years was at Pembroke and Eastport, Maine. The old sailors will all remember Capt. Stevens. I was master of the West Indisman, Welcome, and also a friends to know that I still walk the quarter deck though I don't splice the main brace. I wan't my son, Asa, to cheer up and not be discouraged, as all will come out right.

ARTHUR CRANE.

Painten Post, New York, that I am near him often. Perhaps if I were to say Rev. Arthur Crane friends will remember me better. I was educated for the Unitarian ministry at Meadville, Penn. Went west and died at Colorado Springs, of the consumption. To William and Alice I say I have found rest and peace. Not the rest of idleness, but the rest that is found in doing good, in striving to help humanity to a realization of the fact that man is divineonward. Good-bye.

DANA STOWELL.

My home was formerly in Olean, N. Y., and also at Friendship. I went out west with my brother Frank, Squire Hanaford, Jerome Harrison, W. R. Newton, and oth ers and settled at a place in Wisconsin, we called Friendship after the old home. Here Frank and I lived for a few years, but we got tired of the sand and came home again and passed from earth life at Olean, N. Y. To my sister, Roxanna S. Wise, I say that Sarah, Zenus, and Raymond are with you, and we send you our deepest love and sympathy. Tell Platt and Calvin to go ahead with their plans, they will succeed.

· ORVILLE D. WHITE. Good morning friends. I am glad to come to you this morning and greet you

from this place. I have grown out of the conditions that surrounded me and kept me down while on the earth plane of existence, and there is one word of warning I want to utter to those who are just starting in life. Avoid the use of intoxicants and tobacco, and shun evil companions as you If I had practiced in earth life what I am now preaching, my life would not have as it did.

SELDEN J. FINNEY.

I need make no apology or offer any excuses to the friends for my return here. fellow workers in the grand cause of Spirtion she can receive a pension. Frank, I itualism. The ultimate triumph of any truth is assured in so far as its followers live in accordance with the principles of highest morality they profess to teach. The march of the past was onward and upward to the present, and the present is pressing forward towards the goal of the future. The fall of man has never been downward but step by step man has toiled

Miss S. C. Blinkhorn, 23 Concord Place, Cincinnati, O. Mrs. H. Morse-Baker, Granville, N. Y. Jas. A. Bliss, 18 Park Place, Detroit, Mich. Mrs. S. E. W. Bishop, Sterling, Ill. A. Brown, Worcester, Mass. Mrs. Nellie S. Baade, Capuc, Mich. Milton Baker, 50 Bank st., Trenton, N. J. Frank W. Baker, S. Orleans, Mass. Warren Chase, Cobden, Ill. Dean Clarke, care Banner of Light, Boston, Mass. truth is assured in so far as its followers this opportunity to say a few words of greeting and let the friends know we are busy and happy. Haven't found anything over here, half as hot as the casting room of the old foundry. Good day.

JOHN MIDDICK.

downward but step by step man has toiled up the hills of life until he has reached his present state of existence. Forward! Let that ever be the watchword of the hosts of truth. Faint not by the wayside, but let the hangers-on, the camp-followers, be sent to the rear and standing about on the present state of existence. Forward! Let that ever be the watchword of the hosts of truth. Faint not by the wayside, but let the hangers-on, the camp-followers, be sent to the rear and standing about or should be supported by the standard by the st downward but step by step man has toiled to the rear, and standing shoulder to shoulder strike for secular schools, a secular state and universal mental liberty.

ROSWELL LOVELAND.

From the shores of the immortal life I send out this morning a message of love to my children and grandchildren. James, do you remember one atternoon at Mt.

J. W. Cadwell, 401 Center st., Meriden, Conn. Mrs. E. B. Craddock, Concord, N. H. Mrs. A. Abbie W. Crossett, Waterbury, Vt. Mrs. L. A. Coffin, Somerville, Mass. V. J. Colville, 106 Mac Allister st., San Francisco, Cal. Mrs. C. A. Delafolie, Hartford, Ct. Mrs. S. Dick, care Banner of Light, Boston, her we say Hiram is with us and sends his do you remember one alternoon, at Mt. do you remember one alternoon, at Mt. Pleasant, that the name was given of Roswell Gibson. Well, there were two of us trying to use the medium at once. Result was that neither one of us was able to communicate. Do you want to know if this is your father in reality? Well, it is forty years or so, since I was drowned in crossing the creek, near Dixon, Illinois, on the ice, and I think, James, you will remember your debate with Ballou. 1844 was the year of my birth to the spirit life. I say to you my son, that the success of your life is yet. Belleville Stoneber Mass.

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Mrs. Clara A. Field, 804 Washington, Boston. Mrs. M. L. French, Box,98, Townsend Harbor, George A. Fuller, Lookout Mountain, Tenne Mrs. M. H. Fuller, Saratoga, Santa Clara Co., Cal. my son, that the success of your life is yet to come. May your work for the camp be well-rewarded. Mary, my caughter, the angel world is ever above and around you to help you. Timothy is with me and send greeting to you all. This for Prof. James

N.S. Greenleaf, Lowell, Mass.

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N.S. Greenleaf, Lowell, Mass.

Sarah Graves, Grand Rapids, Mich.

Cornella Gardner, 118 Jones st., Rochester, N.

Stephens Loveland, and Mrs. Mary L. Blood. Angels keep you. Good-bye.

MARY DAVIS.

As I promised last week, Sister Marion, I come to you and say a few words. I am aware that since the death of Samuel and the burning of the house that you have had a dark bitter time, and that to-day you are standing at the cross-roads wondering

Cornella Gardner, 118 Jones st., Rochester, N. Y. Mrs. A. M. Glading, Box 62, Doy lestown, Pa. Lyman C. Howe, Fredonia, N. Y. Mrs. S. A. Horton, Galveston, Tex. Dr. E. B. Holden. North Clarendon, Vt Mrs. F. O. Hyzer, 433 East Baltimore street, Baltimore, Md. Mrs. L. Hutchison, Owensville, Mrs. M. A. C. Heath, Bethel, Vt. Annie C. Torry Hawks, Memphis, Tenn: Mattie Hull, 675 W. Lake street, Chicago, Ill. Moses Hull, 675 W. Lake street, Chicago, Ill. Jennie B. Hagan, South Framingham, Mass.* C. Harding, 3 Gienwood st., Boston Highlands. I come to James W. Dare this morning a dark bitter time, and that to-day you are standing at the cross-roads wondering

OSCAR ELLIS BASSETT.

the end to which our efforts had been so Mrs. R. G. Kimball, Lebanon, N. H. J. W. Kenyon, 40 Woodland st., Worcester, Mass. I braced up and marched on. Ask my Sergeant, who lives on Price's Hill, he can can tell you all about it. You will receive to Giles Hargreaves. I think that friends both pensions now, soon. Good bye. To Mrs. Marion Louise Bassett, Cincinnati.

Mass. Mass. Thos. Lees, 105 Cross st., Cleveland, O.* Mrs. H. S. Lake, 8 Worcester Sq., Boston. mantles over the earth and been chased away by the warm kisses of Segwon, the Spring, and Shawondassee, the South Wind, part owner. My ship and crew were all since Waubenekuhn, the Ojebway chieftain, sunk by the Alabama. There was not a led his warriors to the battle with the Daman on board that escaped. I want the kotahs. No white man had then sailed with his white winged canoe on the waters of the Gitchee Gumee, the Big Sea Water, that the pale-face call Superior We have come to-day, I from my home by the great Fawn, of the Narragansetts, from her home by the salt sea, to help the friends speak to their loved ones. Ithamar and Canonchet have gone on a long trail towards the setting sun, and unto us they have given this work until they return in the moon of golden leaves. We want to say for the Indian controls, that it does not follow, that fresh water, and Watonowan, the White Tell my brother, William Crane, of Fawn, of the Narragansetts, from her home Indian controls, that it does not follow, that because we are Indians, we must talk bad English and worse Indian. We have the same powers of progression that others have and where we can find a medium.

Mo.*

Caleb Prentiss, 10 Hudson st., Lynn, Mass.

Miss Jennie Rbind, 804 Washington street Boston, Mass.

Mrs. Helen Stuart-Richings, P. O. Boston, Mass.

Frank T. Ripley, co Banner of Light, Boston, Mass. have, and where we can find a medium the spiritnal man. May the work go ever through whom we can express ourselves in a dignified way, we use him. The temperament and education of the medium have much to do with the quality of the manifestations. And now we leave you with the desire that we may have been able to cheer

M. M. Sherman, Box 1205, Adrian, Mich.

Mrs. Adah Sheehan, 159 Plum st., Cincin

desire that we may have been able to cheer some drooping heart this morning.

Noticing a particularly healthy-looking child the other day a lady asked the nurse who had it in charge; "Is that a nursing baby or a bottle baby?" "Sure it's nayther, ma'am; it's a condensed milk baby."—Boston Herald.

Notice to our english patrons.

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If I had practiced in earth life what I am III. now preaching, my life would not have Mrs. A. P. Brown, St. Johnsbury Center, Vt., ended in earth as suddenly and miserably Mrs. S. A. Byrnes, Berkshire st., Dorchester Mass.* J. Frank Baxter, 181 Walnut street, Chelses

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Boston.

Mother: At last I have gained the power to come to you and give my full name, through this medium. Oh, 'twas grand the other evening when we attained Mrs. Emma Jackson, Acushnet, Mass. Mrs. A. E. King, 258 Shawmut ave., Boston O. P. Kellogg, East Trumbull Ashtabula Co.,

mother, many a day have I marched under the hot sun, hardly able to walk, but when I thought of you mother, at home alone—alone, with father and me both in the army

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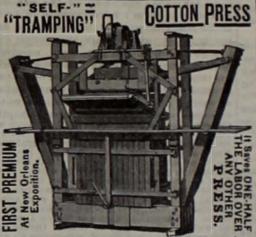
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7. Life, Development and death me Appendix-Answers to Questions The above lectures were delive Morse's private classes in San Cal., during October, 1887, and are lished for the first time. The two upon mediumship are especially vali mediums and mediums at the company of the compa

3. Mediumship (continued): Its found development, dangers and advan Magic, soreery and witchersh.
 The natural, spiritual and celestial por account state. 6. The soul world: Its hells, heaven

AMERICAN HEALTH COLLEGE.

The Closing Exercises of the American Health College and Religio Scientific Medical Institute of the Vitapathic System of Practice of Health and Life for Body and Soul, of the Spring Session of 1889, took place at its college buildings, in Fairmount, Cincinnati, Ohio, Saturday and Sunday, May 4th and 5th.

At the close of the Spring Session of the Vitapathic Health Lectures, teaching this higher system of health and life of body and soul, here and hereafter, the students, who had been thoroughly edged to be vastly superior to all other known systems of health, and is fast examination in all departments of the superior Vitapathic system of practice, were passed to the graduating class, and received the high double diploma of the American Health College, fully prepared to practice their high profession for the cure of sick and suffering

The names of those who attained to these high honors are as follows:

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Martha A. Tower, Millington, Mich. Adolph Naumann, New York City. W. H. Feurt, M. D., Zanesville, Ohio. M. R. Yewell, Botland, Kentucky. Rev. B. S. Metzger, Troutville, Pa.

Ohio. Minnie E. Jennings, M. D., Cincin-

nati, Ohio.

Laura A. Watkin, Cincinnati, Ohio. The other students of the Spring Class remain over for further instructions, and the fall course of lectures which and the fall course of lectures which begin on the 10th of September.

The graduates received their diplomas and the charter of the college.

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The President then delivered the charge to the graduates of Vitapathy, and presented each their diploma with health and life, for body and soul, redress and poems were spoken by the grateful graduates and alumni of the college, some of which will be found graduates and alumni of the heaven's power and the nation's law,

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Respected Father of Vitapathy, we, your grateful children in Vitapathy, as a small acknowledgement of our gratitude to you, present you these many beautiful potted and richly blooming Physician can do to perpetuate exist fragrant flowers. Their green growing fragrant flowers. Their green growing leaves and bright living flowers, and rich perfume are emblematic of ever leaves. All power is yours, go and use it, now and forever, Vita, Amen."

Beautiful short speeches were made teachings, and like these growing plants our mother in Vitapathy, who has so who like a bird of music and song has comfort the distressed, and point all to given us from day to day such lovely music and such soul-cheering songs of who is in charge of a prominent church Vita, that our hearts have quivered in Cincinnati, and who is himself a stu with the melody of heaven, we give this beautiful basket of flowers, as a small token of true love from the whole

Then Mrs. Tallie J. Spencer, M. D.

Mrs. Minnie E. Jennings, M. D., V D., of Cincinnati, also addressed the class in glowing terms of Vitapathy.

Then W. H. Feurt, M. D., V. D., delivered a short practical essay on the valuable discoveries in the Vitapathic system, so superior to the old system he

had practiced many years.

Revs. Taylor and Metzger followed with short and eloquent addresses, expressing their admiration and delight with the whole Vitapathic system. Mrs. Laura A. Watkin, V. D., of Cininnati, closed with a beautiful valedicgraduates the right hand of fellowship and received them into the great fam-

THE UNIVERSALITY OF VITAPATHY. A un versal system of health and peace and happiness for all mankind.

Sunday the religious ceremonies were kin manage a dog, too—here we are!"

Kin manage a dog, too—here we are!"

They were within a rod or two of the and soul elevating spiritual observances of the Vitapathic system, consisting of was the barking of Nero. Uncle Ham instructed by their able perceptor in of the Vitapathic system, consisting of the principles and practice of the Vita-pathic System, (which is now acknowltism, a.d Vitapathic ministerial ordi

THE SILENT BREATHING PRAYER spreading over the civilized world,) Is employed by each one sitting at and who bore a full and satisfactory meals, instead of oral words by one. In this way all feed the soul with vital the body with the food from the table. And in the congregation all present participate in this universal "breathing prayer," and all can say silently such soul prayer as their souls desire, and without disturbing others.

VITAPATHIC MILK SACRAMENT. Fresh new milk, the pure, white blood of life, and the universal first food of all humanity, the harbinger of perpetual life, is poured into a crystal vase, and vitalized by concentration of spirit into it by the Vi apathic processes, and thus being fully plessed, is poured into small glasses by the officiating minister, as each person comes up to receive the sacrament, and as all mankind have to breathe and eat so all can partake of the breathing prayer and milk sacrament, no matter what their J. H. Pageler, Omaha, Nebraska. religious belief may be, and enjoy the universality of Vitapathy, in health,

sociability and human happiness.

The minister then repeats to each partaker the following words: "Brother, or sister, as the case may be) take this and drink it all, and may it indeed be

THE SPIRIT BAPTISM as follows: The candidate sits with on Saturday, at the hands of the Presi- uncovered head near the sacramental dent of the College, according to law table, and the minister puts his right hand on the top of the candidate's head, on the organ of inspiration (as fully ex The Secretary of the college presented plained in the Vitapathic lessons and a short statement of the rise and pro- concentrating spirit there by the double gress of the Vita-Pathic system and its power, as known to Vitapathy, speaks as follows: "Brother, (or sister, as the case may be) you having learned the life, and PATHY (its opposite) meant Vitapathic system, received its diploma disease. Vita cures disease, and life and power, taken its living vital sacraconquers death. Thus it is a system of ment, and have become fully converted to the doctrine of Vita, are now ready health and life, and immortality. It to receive the higher endowment of was originated by Prof. John Bun-YAN CAMPBELL, M. D., V. D, who is the Founder and President of its college, and the most able teacher of this shall preserve your soul and body unto everlasting life, Vita, Amen." MINISTERIAL ORDINATION.

The caudidate sits in an open space, while the brothers and sisters in Vitapathy, with joined bands, form a circle around the candidate and the officiating minister, forming a ring of love and circle of power sround them, all vevolence and aspiration), while the right hand, held it over the paper, and whole band of the Vitapathic Brother- it began thus: hood help to concentrate the power on the candidate, as the minister says: "Brother, you having learned and grad with full power and authority to Preach great Vitapathic system, to all people in comfort the distressed, heal the sick, men, cast out devils, restore the dying, and perform all the offices of a Minister, and do all that a Vitapathic Minister-

and do all that a Vitapathic Minister. Physician can do to perpetuate exist ence and make human life immortal. All power is yours, go and use it, now and forever, Vita, Amen."

Beautiful short speeches were made by the grateful graduates, who were nearly overwhelmed with the power of spirit that filled their souls full of rejoicing. Some preachers from the city churches, who were present, also became filled with the power of spirit, and spoke in highest admiration of the grand and sublime exercises of the day, and were delighted to know that a diplomated physician and an ordained in the sum of the day and were delighted to know that a diplomated physician and an ordained in the sum of the day and were delighted to know that a diplomated physician and an ordained in the sum of the day and were delighted to know that a diplomated physician and an ordained in the sum of the day and were delighted to know that a diplomated physician and an ordained in the sum of the day and were delighted to know that a diplomated physician and an ordained in the sum of the day and were delighted to know that a diplomated physician and an ordained in the sum of the day and were delighted to know that a diplomated physician and an ordained in the sum of the day and were delighted to know that a diplomated physician and an ordained in the sum of the day and were delighted to know that a diplomated physician and an ordained in the sum of the day and the sum of the day and the sum of the day and the sum of the company present, they were delighted, and expressed their heart-felt thanks to the three little spirits, who acted so noble and important a part in the rescue of the boys, and without whose intervention, they might have been lost in the great problem of the power of spirit, and spoke in highest admiration of the problem of the day and spirit that filled their souls full of rejoic.

In the Chicago, the first seciety of Spiritual Sectors Spiritual Faterouty hold public when in the first banks to the three days and tide of the compa living Vitapathy, and of the brightness and eternal vigor of your invaluable by the grateful graduates, who were nearly overwhelmed with the power of the boys, and without whose interventies that filled their souls full of reliable to the boys, and without whose interventies that filled their souls full of reliable to the boys, and without whose interventies that filled their souls full of reliable to the boys. your remembrance will be ever green in churches, who were present, also be-our memories; and to Mrs. Campbell, came filled with the power of spirit, bountifully supplied our physical wants and were delighted to know that a dip and helped to make our college term lomated physician and an ordained and helped to make our college term lomated physician and an ordained factorily demonstrated to him, and he so harmonious and happy, we present minister could be one and the same thanked God that the light of heaven this basket of beautiful flowesr, shed- person, as in the time of Jesus who sent had dawned on him at last. out his Apostles to heal the sick, and ding their rich perfume like a mother's preach the Kingdom of Heaven is at love. And to you, Mrs. Hazen, V. D., hand; could relieve the suffering and

a higher life. One discinguished minister present, dent in Vitapathy and expects to gradtined to spread over the world, and bring all mankind into one universal Then Mrs. Tallie J. Spencer, M. D., V. D., of Cincinnati, made a brilliant speech, full of praise of Vitapathy, but is too long to insert.

Oring an inaukind into one dark the who choose to make a religion of it, it is empirical. It contains the truth as it college, and catch up with this class, whom he had learned to love, and with eternal!" them join the great Alumni who have gone out from this noble institution,

place at the American Health College, on the 9th of September (the Founder's had better go to bed too, and don't forget the story of the three little white

The President then extended to the Three Little White-headed Boys, a Dog, and the Fisherman. Concluded from Page 3.

and received them into the great tall.

Ily of Vitapathic physicians.

With general hand shaking and us nasty physic—an' mamma gives us many blessings on each other, the something nice, and puts her hand on us when anything hurts us, an' we gets to the religious ceremonies of the mortification. If you in surprise, "Well, I must uncle Ham, in surprise, "Well, I must know something more about this—that is worth while lookin' into—you bet— that makes me begin to think that the The Vitapathic system is universal in spirits had somethin' to do with that ar its science, sociality and religion. The dog, to make him come an' tell me ceremonies of the first two having about this matter—ef the spirits got the been attended to on Saturday. On this power to talk to people, I guess they

took down his sail, and the boat, by its own volition, ran up on the beach. In a few minutes his valuable cargo was safely landed on the beach, to the unspeakable joy of the boys' mamma and aunt Mary. But Nero danced, and jumped, and barked and howled with

delight to have his boys back again.

In expressing their thanks to old spirit from the air before before feeding uncle Ham for his valuable services, he simply answered: "Not worth while, ladies—all I ask of ye is to tell me what them boys mean by the spirits talking to ye!" "You may," answered Frank's mother, "if you will go home with us!" "Til do it!" answered uncle Ham, and then they all started for home where they arrived in a few minutes.

While Frank's mother was instructing uncle Ham as to the nature of the spirit world and the interest the spirits took in the affairs of people, aunt Mary was preparing a nice little supper. Frank and Jack, in the meantime strewed all their toys over the floor, and were playing Coral Islands and the shipwrecked sailor-boys, having by this time got over their fright, and almost forgotten the adventure.

After the room was cleared, and a so-called table seance was held for the benefit of uncle Ham, but in which the boys also took part—placing their little white hands beside the large brown hands of the fisherman. But the spirits know no distinction of caste or sex they come with hearts full of love to all who ask for truth. And so they came to uncle Ham. The first spirit who manifested was his dear departed mother. Beside proving her identity by the questions he asked, and which were correctly answered through the tipping of the table, Frank's mother exercised her clairvoyant powers, and gave an accurate description of the old lady as she was seeing her stand beside old uncle H₄m, with her arm thrown tenderly around his neck. The old fisherman wept for joy when he had been convinced that there was no death, and that our loved ones were only waiting our arrival on the beautiful shores of the spirit world—and which was only parted from us by a thin veil, that could be easily broken by a mere wish or desire to know the truth. When he was finished, he folded his hands and thanked God in silence.

Suddenly the table began to rock with great energy. Frank looked at his mother and smiled significantly. Jack started at first, but the next mo-ment he cried out, "O, it's Billy!"

And sure enough, it was Billy, a boy spirit, who generally came when Frank and Jack were at the table.

"I wonder if Stump is there too?" asked Frank. "Yes," was answered by three raps of the table.

Then Frank's mother was impressed with the word "write." This meant the Union. The full charter of the and draw near higher aid. Then the that one of these two wanted to write a American Health College, from the minister places his right hand, with the message. Aunt Mary got up and double power, on the candidate's organ brought a sheet of paper and pencil. of devotion (between the organ of be- Frank's mother took the pencil in her

"Billy, Stump and Minnie are hereyou and many other little children who have read the stories about us in the uated in the great Vitapathic System of 'Light for Thinkers' know us already. We wish to say that we heard of your suitable remarks. The valedictory ad- ceived its living sacrament and its spirit accident from your spirit guides, and baptism, and are willing to take on the immediately came to help you. Billy told your mamma what had happened; Stump got after Nero and sent him to uncle Ham, and Minnie impressed ordain you a Minister in Vitapathy, uncle Ham with the thought of danger on the water, and so worked it to the the Gospel of Life, as contained in the satisfaction of all. And we wish to say also, that children must always listen all worlds, in all time and eternity; to to what their mamma or their aunt tells them, otherwise they will meet with convert humanity, control angels and danger. But tell all your little girl and boy friends that we are often with those who think of us, and will help

"You are one of the many hundreds who have said the same thing, after having their first sitting, Mr. Ham," answered Frank's mother, "and many could be comforted if they were only brave enough to venture an investigation-there is nothing to fear, as you saw for yourself-it is the simplest understood science in the world, and yet uate at the next session, spoke in the highest terms of the great and universal System of Vita-Pathy that is desveloped mortal cannot fathom its omega. It is the science or philosophy which embraces all others; and for those

Shortly after this, the cottage was gone out from this noble institution, tounded and presided over by so able a teacher as Prof. John Bunyan Campbell.

These sublime ceremonies are grand to see them. Uncle Ham probably did to see them. But what Nero and impressive, and impart a spirit power and solemnity unsurpassed, as all can feel and know who are present. "It is good to be there."

The Annual Vitapathic Reunion takes place at the American Health College, when the Other Courter for the Power and the same, for several times during the night he gave short yelping barks and a whine in his sleep.

Now, if you children are sleepy, you

of lectures will commence in the col lege the next day, September the 10th. spirits, through the mediumship of the dog and the fisherman.

MEETINGS.

Cincinnati, Ohio. The Society of Union Spiritualists, of Cincin-nati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G A. B. Hall, 115 W. Sixth street, Uncinnati, every Sunday at 10 A. M. All are cordially invited, Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 r. m at the American Health College, Fairmount. Free

Douglas Hall, N. W. Sixth and Walnut streets, trance lecture every Sunday at 3. p. m. by Mrs. Adah Sneehan. Admission free. Strangers cordially invited.

BONNER OF LIGHT CIRCLE-ROOM, No. 9
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F. Bing, Treasurer; O. L. Bockwood, Corresponding
and Recording Secretary.
FIRST SPIRITUAL TEMPLE

F. B. B. Behard Holmes, Fresident; Albert F. Bing, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, cerner Newbury and Exeter streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10½ a.m.; afternoon services at 2½, and Wednesday evening social at 7½.

SPIRITUALISTIC PHENOMENA ASSOCIATION, IADIES' AID PARLORS, 1031 Washingtor street—Sunday meetings at 2½ and 7½ p.m. Solicita correspondence from mediums everywhere, through whom interesting phenomena may occar, suitable for a public platform. J. E. Hall, President.

Children's Progressive Lyceum No. 1 — Sessions every Sunday at 11 a. m. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one lavited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1021 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Private scance, for members only, first Friday in each month. Public meetings every Friday evening at 7½. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10½ a.m. 2½ and 7½ p.m.; also Wednesdays at 8 p. m. Able speakers and test mediums Excellent music. Dr. E. H. Mathews, Chairman. A Public Social Meeting will be held every Thursday evening at 7½ in the office parlors of Evans House, 175 Tremont street, Eliza J. Bennett. The Spiritualistic Phenomena Association hold their meetings in the Lyceum Hall, 1031 Washington street. It is the hall above the Ladies' Aid Hall;

Chelsea—Spiritualist meetings are held in Pilegran Hall Odd Fellows Decided and Policy Parks.

Chelsea —Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

Meetings are held at Grand Army Hall, Sundays at 2½ and 7½ p. m. All mediums invited. G. F. Slight, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Sec.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

The American Spirituali t Alliance meets at 219
West 42d street, New York City, on each alternate
Wednesday at 8 p. m.

***All Spiritualists are cordially invited to become connected with The Alliance—either as resident or non-resident members—and to take an

active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance c n do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remit-

Washington st., who will acknowledge all remittances.

The Alliance defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

Nelson Cross, Pres dent.

J. F. Jeaneret. Secretary, 232 W. 46th street. N. Y. Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 23/4 and 73/4 p.m. Mediums and speakers always present. F. W. Jones, Conductor Arcanna Hall, 67 West 25th street, N. E. corner. 6th avenue,—Meetings of the Progressive Spiritualists are held every Sunday at 2 and 8 p. m. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W.Van Horn, Con. Adesphi Hall, corner 52d street and 7th avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m. and 73/4 p. m. Admission free.

A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M.O. Morrell.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Con-gress street. Mrs. G. Dore, Secretary.

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 p. m. at their church, Thompson Street. Seats free. Public invited.

T. J. Ambrosia, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—
Meets every Sunday at 10:45 A. M., in G. A. R.
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dially invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2;00 p. m. in Probeck's Hall Franklin Avenue. Admission free.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. Jenson, 2018 Locust street; Secretary, W. M. Smith, 949 Dorr street,

Chicago, Ill.

Peoples' Spiritual Society meets at 116 Fifth Ave. every Sunday at 2:3) P. M. All are made welcon who visit Chicago. G. L. S. JENIFER, Pres.

Brooklyn, N. Y.

Johnston Building, Flatbush avenue, corner of Nevins street.—Brooklyn Progressive Spiritual Con-ference every Saturday evening at 80 clock.

Troy, N. Y.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (en-trance on Fulton) every Sunday. Albany, N. Y. First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ a.m., and 8 p.m. Admission free. Ladies' Ald meets at the same place every Friday at 3. p. m.; supper served at 6. p. J. D. Chism, jr., Secretary.

Brockton, Mass. First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street, Meets every Wednesday at 2 p. m. Sundays, lecture at 7 p. m.

Mrs. M. H. Fletcher, Pres.

Brockton Spiritual Instructive Lyceum at 1,15 p. m. every Sunday.

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Chattanooga, Tenn. First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 7:30 p. m.. M. D. D. Higley, President; J. Seeman, Treasurer; J. W. Poyner, Secretary Geo. A. Fuller, M. D., Regular Speaker.

Grand Rapids, Mich The Spiritual Union Society meets Sunday and Wednesday eveninings at Kennedy's Hall, corner Waterloo and Louis streets. Admittance free. The Beligio Philosophical Society meets every Sunday, 3 p. m., at A. O. U. W. Hall, 44 Canal St.

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THE WAY PUBLISHING CO.

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Hall, Cincinnati, Ohio, Sunday, May 19, pized.

MORNING LECTURE.

guides and answered logically and with force. A brief synopsis of the more important points is given herewith. The being, thus alding them to develop a velopment. That was the trouble with many who were sitting for development. They sat too often and too long. Twice a week at a fixed hour and day was often enough for all ordinary purposes and the sitting should close tinguished by the reporter. The message was recognized throughout. The manner in which Mr. Bates passed out women devote their time and talents to the talents a purposes and the sitting should close the instant any weariness was felt. Mediumship was no ordinary task to be ery twenty-four hours. Not actually by death, but by being thrown in contact with discordant and repulsive conditions, wherever you went, whether in undertaken as a sacred task, but it growth with sudden break down. As to the method of obtaining the flowers your own or some other garden. Examples were cited to show this to be the ples were cited to show this to be the fact from the medium's own experience. Spirit guides did often regulate the diet of mediums by impressing them as to the desirability of certain foods and even going so far in some cases as to even going so far in some cases as to force the obnoxious article from the medium's hand, or failing in this to control them so they could not partake of the meal. On the whole it was best to heed such impressions, but we had no right to dictate to others as to their diet. Better to get up from the table a little hungry than with an overloaded

stomach. Sunbeam took control of the medium that she was with Maude helping her and I bear the name of Lookout Mountain. Recognized. There stands here his head I see the letters, O. E. B. The mother from her son. He said he nized. Sunbeam said that a burning income flashes of light that flare up for a which she didn't believe was right. It moment and are then gone again and was Dr. John Steptow. Recognized. there comes a rumbling noise and then there comes these words: "I think I shall be LOCAL ITEMS. helped by coming here and I want the boys to know that I am still among them and enjoy the evolting times but their sixth annual grand picnic, Saturday, and conscious continuance after death of the personal and have risen like a Phoenix from the 10 cents. ashes and I will be known by the name of John Renner." He comes in a uniform now and says: "It is the fire laddies I come to." We see a large building filled with coffins and we see nificent breadth and depth of eloquence that after all these were removed and the fire out, the walls fell in and killed the fire out, the walls fell in and killed him. Recognized as correct. Sunbeam here went over to Mr. C. C. Cook, the violinist, and said to him: "Say, Mr. Violinist, there's a good many people standing by you, that takes a heap of interest in you. You are Cook-ed all over ain't you? One of those that come by you is a man who says he is attracted to you to help you in your music. His by you is a man who says he is attracted to you to help you in your music. His name has got a sticker to it, and he's a professor of music. The name is Seidensticker. And there's a young man by you by the name of Charles Alken, who comes to you to help you, too. You have been awfully stirred up, but

there are developments coming for the better, and William H. Cook, and Mary A. Cook, and Elizabeth and Aunt Eliza Concluded from Page 1. Lectures and Tests Delivered by the and the young brother you lost when Guides of Edgar W. Emerson, G. A. B. he was quite young, are here. Recog-

How do you do, Mrs. McCracken and Mr. McCracken. There comes by your side a spirit who calls herself Elizabeth Many questions were presented to the quides and answered logically and with porce. A brief synopsis of the more important points is given herewith. The earth life of the same name. She says Mission of Spiritualism was to benefit her name was to have been Rose, but man in every way; to give him the knowledge of immortality, that he might go on and climb higher in the plane of social, physical and spiritual being, thus alding them to develop a being, thus aiding them to develop a more rounded and decided individuality. What shall we do to be saved and from what? From ignorance. Go out and garner from the sheaves of every truth and crush out the greatest, yes, the parent of all sins, ignorance. Your the first man, who had all the lumber, is a builder, and his name is Washber, is a builder, and his name is Washber in connection with a man who has been trying to communicate for some time. I get the name of Isaac Bates, and I hear the name of Nathan—now wait a moment, until I see how this is—the first man, who had all the lumber in connection with a man who has been trying to communicate for some time. I get the name of Nathan—now wait a moment, until I see how this is—the first man, who had all the lumber in connection with a man who had been trying to communicate for some time. I get the name of Nathan—now wait a moment, until I see how this is—the first man, who had all the lumber in connection with a man who had had a light to connection with a man who had had a light to connection with a man who had had a light to connection with a man who had had a light to connection with a man who had had a light to connection with a man who had had a light to connection with a man who had had a light to connection with a man who had had a light to connection with a man who had had a light to connection with a man who had had a light to connection with a man who had had a light to connection with a man who had had a light to connection with a man who had had a light to connection with a man who had had had a light to connection with a man who had had had had had had had had had

The evening lecture was in answer to questions propounded by the audience as usual. The guides handled the top taken up as the toy of a passing moment ics with their wonted force and brilwill be found the

Asgiven by Sunbeam. She made a few introductory remarks and then came a church, theatre, street car or place of feast of spiritual comfort for the weary business. Then development should be ones of earth. The first who comes here is a middle aged gentleman who should not be forced. Slowgrowth and him among a lot of books and get the solid was better than a rapid hot-house impression that he was a lawyer. He growth with sudden break down. As gives the name of William Schroeder. There comes here one who has been to the method of obtaining the flowers gone a long time and has never been presented at circles by the spirit friends able to communicate. His name is Olthey were often plucked from plants in | iver Perrin. He says he has found life eternal and the loved ones who pre ceded him, and he is rejoiced to be able

brothers. We hear the name George, and then the letter D., and now comes the name of Williams, and a voice says to you: "Be patient, sister, for we over shadow your pathway with our love and are trying to bless and help you ev-ery day." Recognized. As we pass from these conditions there comes in the rear of the hall a man who has a military air and he is what we call a a beneficent spirit. He brings a message of love to his dear ones saying he is often with them to help them. We see with him the initials, H. W., and he says his brother is with him and now and after greeting the audience, began we hear the name of Henry Workman. her work of describing the spirit friends He says I am not alone for Milton is and said: "There is an elderly man with me. Recognized. A spirit says: comes here who is glad to communi- at last in a harbor of rest away from cate with his loved ones and he says he the storms. Tell the friends in Covingwill be known as Anthony Mayer and if it had not been for Judge Storer, he would not have been able to come."

ton, Cincinnati, and Frankfort that Capt. John freed from the body is here and I come back to let them know that Capt. John Canan still lives. Recog-Recognized. There is a lady who comes nized. There comes to us the influence here and she brings such a bright, sweet influence with her. I get the conditions of a place far away from here of a and a voice says: "I want my mother mountain slope and she says that she comes to her companion and to her child to bring joy and comfort to them; and a voice says. I want my mountain slope and she says that she to know that one who passed away so suddenly is here with you." The spirit gave his name as Albert Benninger and said his brother Charles was with him and spoke many loving words and the in her growth and development. She names and messages were acknowl-gives her name as Mrs. Arvilla Stone, edged as correct. The next test was a touching and beautiful one. The influence led Mr. Emerson from the rostrum tain. Recognized. There stands here in front of me a young man whose hands were full of rose buds, and over his head I see the letters, O. E. B. The Ohio closed over my body that my soul spirit gave a poetical message, which it would be impossible to reproduce here, oh, mother dear, do not weep, for I come but it brought cheer and comfort to the to bring you love and joy. Father is mother from her son. He said he with me and we want you to know that the two Johns are here, also. George would be under stood by her if he gave Carr." Recognized. Messages were his name as Oscar E. B., as it was diffi-cult to give more. He said Aunt Mary was with him. They were both recog-tions of an electrician as his occupation in earth life. Sunbeam then said there fluence was brought here and there was another doctor who gave a name,

them and enjoy the exciting times, but June 8, 1889, at Mount Lookout Park. they must be more careful and by being A grand time is expected. Music and they must be more careful and by being so, they will avoid many accidents. I dancing. Admission, 25 cents. Children bern sites the solution of the state of of the st

> At Douglass Hall, on last Sunday, Mrs. nificent breadth and depth of eloquence and philosophical thought. At the close

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family. So you will be wrapped in the selfish enjoyment of your own spiritual communication, and hungry strangers who are outside may faint and fall by J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Honore street, Chicago, Ill. comfort to them. Destroy to-day the army of public phemonenal mediums, st. Paul, Minn.

Mrs. M. E. Aldrich, inspirational speaker, may be addressed 55 West Exchange street, St. Paul, Minn. root them up and drive them forth, and you will deprive yourselves of the most powerful agent in the propogation of your philosophy and the explanation of your cause that it has ever possessed up to the present time.

May we be permitted to state another side of the subject? We will unhesitatingly affirm, let us say, that the phenomena past, present and to come for the spiritual movement are absolutely necessary—that you cannot possibly do without them. That so long as a spirit returns and holds communication with truth and crush out the greatest, yes, the parent of all sins, ignorance. Your spirit friends can, when conversing with you through a trance medium, be so guarded by the conditions created by the guides of the medium, as to prevent other spirits from hearing what is said and this is what should be done. In order to develop as a medium does not require one to give up his business and become a crank on the subject of development. That was the trouble with

ing of the phenomena upon the most absolute basis of scientific certainty. It is to our interests as well as to your interests, that the function of medium-ship should be carefully and boldly inand then laid lightly to one side. It meant hard, earnest, faithful work, and in many cases it meant martyrdom every twenty-four hours. Not actually in a stern, uncompromising warfare against all that can bring discredit upon mediumship, upon you as Spiritualists, and upon the spirit world. To you each we are looking, therefore the Spiritualist must be responsible with the purity of his acts, for the safety of his mediums and for the character of the communications he receives. We are not going to take all the responsibility in this matter, if you please. It is neither fair nor just to us any more than it is to you for one to take all the responsibility. We say, surround your mediums with the highest and loftiest influences, and we will bring to your service the purest and noblest aspira-tions and purposes. We say, see that your mediums live lives of physical purity, moral rectitude and spiritual aspirations, we say, surround your phenomena with every safeguard you please, for if you bring an impure atmosphere it will effect the person most susceptible to their influence and that person will be the medium. Rememer your responsibility in this regard, and if your lives be honest ones, your dereliction of duty, then you will have of yourselves a race against whom the tongue of slander and the poisoned shafts of envy may be hurled without danger and you can say, here are our voices, here are our instruments; we know these voices are true, we know our instruments are voices, here are our instruments; we know these voices are true, we know our instruments are men and women who lived moral lives; these are the servants of the spirit world, and they are a personal care to you. They, today, are largely sacrificed upon the altar of duty. day, are largely sacrificed upon the altar of duty for the benefit of yourselves and humanity. Shield and pro-tect them, inspire and sustain them in every lofty and noble purpose, but hold them accountable for their own lives, and then you will find very little cause for trouble, complaint or danger in the

The phenomena of Spiritualism has apparently demonstrated the continuity of human life beyond the grave. This great amount of evidence and philosophy that you have accumulated during the past you have built up and raised upon the phenomena, indefinitely repeated in every country of the world. You cannot afford to ignore the phenomena. The conditions of human society will continue to call for it for ages yet to come, and therefore we say without the slightest tinge of reservation there can be no valuable philosophy of Spiritualism that does not include the verified and verifiable

facts of Spiritualism. The phenomenal circle is an absolute necessity. It shows what the spirits can do, and how they can present their powers from the intermediate realms that you can grasp, and comprehend to day. How by their intervention they prove themselves a super-mundane race of beings, and such being the case, they give you this communication to day in favor of the preservation of the phenomena as a vital necessity of your cause. Let us leave the phenomena as an absolute and vital necessity to the philosophy. Preserve it as free and clear as you can, surround it by every proper and noble safeguard that you can devise and second that you ture received all right. I have been using the devise and thank of the individuals, now immortal men then, every manifestation, from the tiny rap to the materialized form. It is the fulfillment of the philosophy. Accept from the wide range of phenom
I did not believe in spirits nor Spiritualena all contributions to your knowledge, and then you will build up a spiritual science side by side with the spiritual philosophy; a spiritual science and a spiritual philosophy, supporting and corroborating each the other. Nature's phenomena are the evidences of the eternal power that is at work behind them and these phenomena of know what to make of it, as they were all

MOVEMENTS OF MEDIUMS.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y. Mrs. Carrie C. Van Duzee lectures at Syra-cuse, N. Y., during May. Address 6 Jackson

St. Paul, Minn.

Mrs. T. J. Lewis, speaker and test medium,
205 Harrison Ave., Boston, will answer calls
in the Eastern States.

Dr. Rothermel may be addressed at his residence, 388 Clifton place, Brooklyn, N. Y., for
consultation or engagements.

H. R. Wardell, psychometric reader, clairvoyant and test medium. Address 206
Eleventh street, Louisville, Ky.

Mrs. Fannie Orden, 618 Main street, Peorle

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89.

Mrs. Mott Knight, independent slate writing medium, is at present located at New Commercial Hotel, Room 3, Kansas City, Mo.

Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence solicited. Address for the present Henrietta, Tex.

Mrs. Maggie Stewart, 264 E. Main street, Piqua, O., platform, test and business me-lium. Can be engaged for camp meeting

Miss Josephine Webster, Trance and Plat-form Test medium, will answer calls for the fall and winter months. 98 Park street, Chel-sea, Mass.

Dr. Delayan De Voe, the renowned automatic slate writer and magnetic healer, is now located at 208 W. Fourteenth street, St. Louis, Mo.

Mr. J. W. Fletcher, lecturer and public test medium. Address No. 6 Beacon street, Bos-ton. Mr. Fletcher accepts engagements in New England only.

New England only.

Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address 61 Chesnut street, Bradford, Pa.

Miss Emma J. Nickerson will accept engagements for New England for the coming season; one month's engagements preferred. Address 123 W. Concord street, Boston.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAboy, 727 Twelfth st., Louisville, Ky.

Miss E.A. Viel, health and business medium.

Miss E.A.Viel, health and business medium, 216 West Fifty-third street, New York City, will give advice in the above and read character according to the new science of solar

Henry H. Warner, inspirational-trance lec-turer and test medium may be engaged by societies within easy reach of Cincinnati. Address in care Better Way.

Mrs. Sophronia E. Warner-Bishop may be be engaged for the season of 1889 and 1890 by addressing her at 105 East Fourth st., North, Minneapolis, Minn., or in care of H. H., War-ner, care of THE BETTER WAY.

Dr. D. M. King will respond to call for lectures and psychrometric readings, attend funerals and form new societies in Ohio, and also give dates for camp meeting engagements. Address box 45, Mantua Station, O.

Mrs. Myra F. Paine, Painesville, O., would like engagements to speak for societies in northern part of the State the first and 4th Sundays of May, June and July. Present address, care of C. Clapp, East Claridon, O.

Frank T. Ripley, the platform lecturer and test medium, can be engaged for grove and camp meetings for June, July and August, anywhere by addressing him at Alliance, O., until April 29th; thereafter care of Banner of Mr. Harrison D. Barrett of Meadville, Pa.

is specially recommended to us as an inspirational speaker of unusual promise. He is ready to fill engagements upon the Spiritualist platform, and would be pleased to correspond with societies with a view to engagements.

Dr. James A. Bliss, the developing medium, on and after May 7th, by special engagement, will give private sittings in Detroit, Mich. Engagement book now ready for names, and can be found at 18 Park place, Detroit, Mich.

Mrs. Edith E. R. Nickless will lecture and give public tests in San Francisco, Cal., during April, May, and June. Address during that time No. 108 McAllister St., San Francisco. Can be engaged for Tuesday and Wednesday evenings of each week, in a radius of 100 miles of her residence during those months.

Mrs. H. S. Phillips is doing a good missionary work as a platform test medium at Trenton, N. J., Philadelphia, Pa., and surrounding towns and cities, and will occupy her cottage at Parkiand during camp meetings at that beautiful summer resort. Address 563 Spruce street, Camden, N. J.

at that beautiful summer resort. Address 563 Spruce street, Camden, N. J.

Dr. J. R. Nickless, Spiritual Healer, is meeting with wonderful success in San Francisco, California. Every Sunday evening, after lecture and tests, by Mrs Edith E. R. Nickless, the Dr. calis all to the platform who are suffering and gives them treatment. He has performed some wonderful cures.

G. W. Kates and wife are located at 123 W. Concord street, Boston, Mass., during May. They speak at Lowell, May 12th, and for the Phenomenal Association, 19th. Will serve the Spiritualists of Montreal, Canada, during June. Their route to California is rapidly being made. Address them at Wheat Sheaf Lane, station E, Philadelphia, Pa.

DR. A. W. S. Rothermel, of Brooklyn, New York, the noted medium, will give a medical examination and one lot of medcine free to all new subscribers for The Better Ter Way for one year. Subscription price \$2. Send a lock of hair or some article of clothing worn by the person, enclosing price of subscription and five two-cent stamps and address him in care of the Way Publishing Co., Cincinnati, and receive a diagnosis and medicine free.

Who is this Marvelous Man Dr. A. B. Dobson?

This question has been asked by many. The following letter will throw some

bed, unable to turn over without assist

gaining as fast as reported. They don't know what to make of it, as they were all expecting me to die. They say: "Surely hind them, and these phenomena of Spiritualism are the outward manifestation of the invisible and interior this is a miracle. Who is this man that witnesses producing them. Accept and sustain them, and, at last, when you enter the spirit world you will have the glorious satisfaction of knowing that you have done something to help complete the science and philosophy of Spiritualism, which subject the God bless you is my prayer.

heip complete the science and philosophy of Spiritualism, which subject the world does not fully estimate to-day.

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Admission to either service, 10 Cents No Reserved Seats, therefore those will wish for a choice of seats should on early.

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